

2 A REPLY.

TO

"THE APOSTOLIC CHURCH, WHICH IS IT?"

OF

PROFESSOR THOMAS WITHEROW,

PROFESSOR OF CHURCH HISTORY IN MAGEE COLLEGE,
LONDONDERRY,

BY

THOMAS G. PORTER,

INCUMBENT OF CRAIGHURST AND WAVERLEY, DIOCESE OF TORONTO.

AUDI ALTERAM PARTEM.

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TORONTO.

PRINTED AT THE MONETARY TIMES OFFICE, 64 & 66 CHURCH ST.

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Dedication.

TO THE

PRESIDENT, PROFESSORS AND ALUMNI

OF

NASHOTAH THEOLOGICAL SEMINARY,

WISCONSIN, U. S.,

THESE PAGES ARE RESPECTFULLY DEDICATED

BY THE AUTHOR.

HILLSDALE, Ont., Sept. 29, 1877.

P R E F A C E .

The following letters were written by me, as stated in my first letter, in consequence of repeated requests, and in some cases, challenges to reply to the arguments used by Professor Witherow in his book entitled "The Apostolic Church which is it?" Soon as the work came into my hands I read it through carefully and the result of that reading was the determination to reply to it, through the columns of the DOMINION CHURCHMAN. While being published, I received very many congratulatory letters from influential Churchmen, both in this and in other Dioceses, and asking for their re-publication ; the response to which is their appearance in the present form. That they are entirely free from error or mistake I cannot hope as "to err is human." This, however, I can say, that where error exists in the following pages it is not intentional, and where pointed out will gladly be withdrawn, as my sole object throughout has been to search for *the truth* and not for victory at the expense of truth. Besides, these papers were written amid the cares of a large family ; a large parish and much sickness, both personal and in my family ; and distant from any library save my own, hence it can hardly claim to be as full and complete as I could wish, or as it would have been, had I possessed more facilities during its preparation. Such as it is, however, it is submitted to the public in the hope that if not convincing it will at least encourage a spirit of inquiry as to what was the constitution of the Apostolic Church. If so, I shall consider that my labor has not been in vain.

HILLSDALE, ONT., September 29th, 1877.

THE APOSTOLIC CHURCH—WHICH IS IT?

LETTER I.

To the Rev. Thomas Withrow, Professor of Church History, Londonderry.

MY DEAR SIR,—A short time ago a little pamphlet with the above title was placed in my hands by a member of my parish. In several previous conversations with others, I was asked if I had read it, and what I thought of it. I said of course that I had not had the pleasure of perusing it, and therefore could not express an opinion, but that I should do so at the first opportunity. The time having now come when I may do so, I take the liberty of addressing to you my examination of your "Inquiry at the Oracles of God as to whether any existing form of Church Government is of Divine right." I do this the more willingly as your paper leaves the impression upon my mind that it was written by one who is willing to find the truth, and to follow it when found; one who would earnestly contend for the truth, and not for victory at the expense of the truth. Such I believe you to be, and such I sincerely trust I am. At least I am determined in this examination to write not a single line "that dying I would wish to blot," or make a single statement which I do not believe to be strictly true, nor withhold a single fact of which I may be aware, even though it may seem to militate against the cause which I uphold.

There are many things in your little work which I admire and respect, and none more than your manly protest against the apathy and false charity among your preachers, which prevents them referring to the subjects of Church order and government. Indeed I must be permitted to utter the same protest against many of our Clergymen as well. Paid as many of them are by the State, they look rather to the State for their authority and influence, instead of recognizing and relying upon that authority which they have derived from God as "Ambassadors of Christ," and as "Stewards of the mysteries of God." This, and the desire for peace, and perhaps the fear of giving offence, has prevented many from declaring to the people committed to their charge "the whole counsel of God."

We each acknowledge and confess the Apostle's Creed. Both the Church of England and the Presbyterians accept it as being a declaration of the Christian Faith. One article of that Creed is, "I believe in the Holy Catholic Church." If, then, a belief in the Holy Catholic Church is a part of the Christian Faith, all must acknowledge that everything relating to that Church must be of very great importance, nor should any one take it upon himself to declare its order of government to be a "non-essential." I cannot believe, sir, that our blessed Lord established His Church here on earth, and left it *dis* established, unsettled; that the "pillar and ground of the truth" was left to the control of men's caprices and whims. You will perceive therefore that I look upon this subject as of even greater importance than you seem to consider it, for while you do not positively state it to be a "non-essential," yet you seem to concede it to be such on the very first page of your work, and still more clearly on the fourth.

STATEMENT OF THE QUESTION.

The different forms of Church government which present themselves for

consideration may be placed in the three classes you have named, viz., PRELACY, PRESBYTERY, and INDEPENDENCY, provided you will permit me to define PRELACY as being that form of Church government administered by Bishops, Priests and Deacons, instead of by "Archbishops, Bishops, Deans, Archdeacons, etc.," because all other distinctions save those I have named are simply of human appointment for convenience of administrations, etc., and may be destroyed or added to without in any way affecting the stability or Orders of the Church. In other words an Archbishop is simply a Bishop by Divine right, but by human appointment, on account of the position, importance and the privileges conferred upon the see he occupies, or it may be, as in the American Church, by seniority of ordination, he is called and constituted an Archbishop or Primate. You will observe, therefore, that a Bishop may be constituted an Archbishop, and again be deprived of that position without being either more or less a Bishop than he was before, during, or after that appointment. An Archbishop is simply a *Primus inter pares*, first among equals, or as St. Jerome expresses it, "Wherever there is a Bishop, whether at Rome or Eugubium, at Constantinople or at Rhegium, at Alexandria, or at Tanais, he is of the same authority, of the same priesthood." (a) Besides by referring to the preface to the Ordinal in the Prayer Book of the Church of England, you will find these words: "It is evident to all men diligently reading Holy Scripture and ancient authors, that there have been these Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons." Here we have the plain declaration of the "Prelatic" Church of England as to the number of *Orders* in the Ministry of the Church of God. Nor in all the Book do we find anything approaching to a statement that Archbishops, Deans, Archdeacons, etc., are *Orders* in the Christian Ministry, or hold their offices by Divine right, therefore in your definition of Prelacy it would have been fairer, to say the least, to have quoted from the authorized formularies of some "prelatic" Church than to quote part of section II. of the Solemn League and Covenant.

PRESBYTERY I will also define to be a form of ecclesiastical government which is dispensed by presbyters or elders met in session, presbytery, synod, or general assembly, and which holds that "preaching presbyters, orderly associated, either in cities or neighbouring villages, are those to whom the imposition of hands doth appertain for those congregations within their bounds respectively." (b).

INDEPENDENCY I define, with you, as that form of ecclesiastical government whose distinctive principle is that each separate congregation is, under Christ, subject to no external jurisdiction, but has within itself all the materials of government, and the essentials of a Church.

This then is the position. (1). We find *Prelacy*, which claims that there are three Orders in the Christian Ministry now known as Bishops, Priests and Deacons, and which maintains that to the highest Order alone belongs the power of Ordination and Laying on of hands.

(II.) *Presbytery*, which holds but one Order in the Ministry of the Word and Sacraments, known as Presbyters or Elders, to which Order belongs the power of ordination. It differs from *Prelacy* in conferring ordaining power upon the body corporate of presbyters, and agreeing with *Prelacy* in denying that power to the laity.

(III.) *Independency*, which also holds that there is but one Order in the Ministry, but considers that the right to ordain, etc., rests solely with each distinct congregation, or those whom they may depute for that purpose, which differs in every respect from that system which we have agreed to call *Prelacy*, while it agrees with *Presbytery* in holding but one Order in the Ministry of the Word and Sacraments.

As you justly remark, these differing and opposing systems cannot all

(a) Epis. ad Evagrio.

(b) Confes. faith and form Presby. Ch. Govt., p. 361. Glasgow, 1843.

be true. It is therefore the bounden duty of every earnest Christian to use every effort to find the truth, and not merely to follow it himself when found, but to do all that in him lies to induce others to follow it as well. The Christian religion is diametrically opposed to everything *selfish*. When we have found joy and peace in believing, we naturally seek to have others partakers of that joy and peace. When we have found "Him" "of whom Moses in the law, and the Prophets did write," (c) we desire to have those around us to "Come and see" Him also. The riches of His Grace are immeasurably increased by our imparting a knowledge of them to others. So different are they from the riches of this world, that he who seeks to keep all to himself loses all. Our duty as Christians binds us to "be ready to give to every one that asketh us a reason for the hope that is in us," (cd) and to seek to communicate to others the blessings and privileges which we ourselves enjoy; and as men claiming to be Ministers of Christ we are bound to declare "the whole counsel of God" (d) to those committed to our charge, "according to the proportion of faith," (e) not withholding or suppressing anything, but giving each part its due and proper place and prominence. Therefore, the question for us to consider is which of these three systems or modes of ecclesiastical government possesses those marks which distinguished the "Church of the living God, the pillar and ground of the truth" (f) as they are set forth directly, or are indirectly referred to in the New Testament.

I may here say that had I been making an "inquiry" on this subject, instead of an examination of yours, I should have proceeded in a different way to arrive at the truth than the course you have been pleased to pursue. I would take as a starting point the rule of Tertullian, "whatsoever is from the beginning is true, and whatsoever comes later is false," (g). And also the rule of St. Vincentius of Lerins, "Whatsoever has been believed everywhere, always and by all Christians is truly and properly Catholic," (h). Of course the sense in which he uses the word Catholic is the same as that in which it is used in the Apostle's Creed. These two rules would give me the principles upon which I would test the existing modes of Church order and government. I would then turn to that of which you are a Professor—*Church History*. With this before me, I would take up, let us say, INDEPENDENCY. This system I would trace back to the time beyond which it did not exist, or have anything to do with the Christian Church—that is the reign of Queen Elizabeth—or to come more definitely to the time, in A.D. 1581, when Robert Brown organized them into societies or congregations, and pronounced each to be *independent* (i). This system I would then set aside as being of too late an origin to be from the beginning, or as being likely to present the Apostolic mode of government as maintained from the first ages of Christianity.

I would then take up PRESBYTERY, and in the light of Church history examine the system of Church government it maintains. Tracing this system back to its beginning, I find that it first originated from John Calvin, who was not born till the A.D. 1509, and who, though never ordained himself, composed an ecclesiastical system, as he said "from or on account of the necessities of the times," and established it in Geneva in A.D. 1541, and from there was introduced into Scotland by John Knox, but still it was 1500 years too late to be the ecclesiastical system founded by our Lord, and observed by His Apostles.

(c) John i. 45.

(cd) I. Pet. iii. 15.

(d) Acts xx. 27.

(e) Rom. xii. 6.

(f) I. Tim. iii. 15.

(g) Adv. Haer. § xxi.

(h) Commonit. § iii.

(i) Vide Buck's Theo. Dict.

I would then turn to PRELACY, and apply the same test, and in the light afforded by the history of the Church, examine whether the three Orders new known as Bishops, Priests, and Deacons, existed as recognised and essential parts of the Ministry of the Church earlier than the other two. I would see whether there existed a nation, city, or country claiming to be Christian which recognized any less than these three Orders as being component parts of the Christian Ministry. I would examine the practice, the customs, and the history of every Christian nation I could obtain access to, in order to learn if any of them had ever known of there having been less than these three Orders in Christ's Church—Bishops, Priests, and Deacons, and if so, *when* the Order or Orders were introduced, the person or persons *by whom* they were introduced, and *why* and *where* they were first introduced. Then if I was unable to find any author, writer, or historian who had referred to these Orders as having been introduced after the Apostolic age, and if in the customs of every branch of the Church from Jerusalem to India, from Rome to Malabar, from Britain to Constantinople, and Abyssinia, all were united in the observance and maintenance of these three Orders as being distinct and separate, yet *essential* Orders in the Ministry, I would be compelled to accept their united testimony, and receive *Prelacy* as being the most likely to be the form of Church order and government established by our Lord and observed by His Apostles.

But here you may remind me that this would not be an "Inquiry at the Oracles of God." I admit it, yet you must acknowledge that it would be the best preparation for such an inquiry. It would be a clearing of the ground of much irrelevant matter which only tends to hamper and blind, without being of the slightest help or use, and would also give us the key to the interpretation of many passages of Holy Scripture which on your mode of proceeding must remain unexplained, or require to be explained away. But of this more anon.

Although this is an examination of your inquiry, and I must necessarily follow where and as you lead, yet I must be permitted to seek out and introduce such other *principles* and facts connected with the Apostolic Church as we can discover, or may arise, and use them also as tests by which to try the present existing ecclesiastical systems.

I purpose, D.V., stating your system of treating the subject in my next, and noticing a part of that treatment.

I remain, &c.

LETTER II.

As stated in my first letter, I must follow your mode of treating this subject in seeking a solution of the question—"Which is the Apostolic Church?"

After speaking of the importance of the question, and having divided the existing forms of Church government into the three classes which we have agreed to call respectively PRELACY, PRESBYTERY and INDEPENDENCY; you then proceed (I.) To define the meaning of the word CHURCH. (II.) To show there must necessarily have been some form or system of government in the Apostolic Church. (III.) You endeavor to discover what were the chief principles of that government. These principles you define to be as follows: (1) That the office-bearers were chosen by the people. (2) That the offices of Bishops and Presbyters or elders were identical. (3) That in each Church there was a plurality of elders. (4) That ordination was the act of the Presbytery—of a plurality of elders. (5) That the privilege existed of appeal to the assembly of the Elders and the right of government exercised by them in their corporate capacity. (6) That Church rulers did not render spiritual obedience to any temporal potentate or to

any ecclesiastical chief; in other words that Christ alone was the Head of the Church.

IV. You then proceed to apply your tests to *Prelacy*, which by your theories you weigh and find wanting; or, as you express it, is repugnant to the word of God (h); then to *Independency* with a somewhat similar result; last of all you try *Presbytery*, and the result you state to be that "in doctrine they (Presbyterians and Apostolic Church) are exactly alike; in worship they are exactly the same, in government, all the main principles of the one are found in the other. There is no Church on earth of which the same statements can be made in truth. We regard it, therefore, as put beyond all reasonable doubt that of all the Churches now existing in the world, the Presbyterian Church comes nearest to the model of Apostolic times. That such is the fact every man who gives to the evidence here submitted, that careful and unprejudiced consideration to which it is entitled, must as we think be convinced" (i.)

To all of which, I, as a man who has given a careful and unprejudiced consideration to all the evidences it contains would simply say "*Audi alteram partem*."

I am sure you will give me the credit of having fairly, and as nearly as possible in your own words, stated your position, so that nothing of importance has been overlooked. I do this that all who have not read your little work may know the plan you have adopted, and also see that I have followed you step by step through all its ramifications.

MEANING OF THE WORD CHURCH.

The Greek word *ekklesia* is used one hundred and fifteen times in the New Testament. Dr. DONNEGAN defines it to mean, first, "an assembly of the people of Athens convoked by heralds." next, "the place where they assembled," and then "in ecclesiastical writers, the Church in its general and particular sense." PICKERING's definition is about the same. GREENFIELD defines it as the calling together of "any public assembly, a congregation," and as "a Christian assembly, a Church." BUCK in his Theological Dictionary says, it is "(1) an assembly met about business whether lawful or unlawful, (2) all Christians now on earth, (3) all God's people in every age, (4) a congregation of faithful men in which the true word of God is preached, and the sacraments duly administered, etc., and (5) any particular body of Christians distinguished by particular doctrines, ceremonies, etc., as Church of Rome, Greek Church, English Church," etc. Under this head you tell us, that while there are a variety of significations attached to the term, yet "it is never to be forgotten that when we come to the interpretation of the Word of God, the variety of senses commonly attached to the term is altogether inadmissible; and would, if adopted, darken and corrupt the meaning of Divine revelation. The word Church in Scripture has always one meaning, and one only—an assembly of the people of God—a Society of Christians. The Greek word *ekklesia*, in its primary and civil sense, means any assembly called together for any purpose (k); but in its appropriated and religious sense it means a Society of Christians, and is invariably translated by the word—Church. Examine the Scriptures from the commencement to the close, and you will find that the word Church never has any other meaning but that which we have stated. Let any man who is disposed to dispute this statement produce, if he can, any passage from the word of God, where the sense would be impaired if the phrase *society of Christians* or *Christian assembly* were substituted for the word Church. This we are persuaded would be impossible" (l).

(h) Page 48.

(i) Page 60.

(k) Acts xix. 32.

(l) Pages 9 and 10.

I am convinced, sir, that you did not foresee the results which must necessarily flow from this challenge of yours. What results you may have expected to flow from it, is more than I know, and what bearing it has upon the subject I cannot see. You give us examples, Col. iv. 15; Acts xi. 22, and 1 Cor. xii. 28. Granted that this phrase may be properly used in these passages. But when you tell us that in Acts vii. 38, in Heb. ii. 12, and in Psalm xxii. 22-25, we may understand and use the same phrase, I must confess to astonishment. Do you really mean that the Jewish Church was "a society of Christians, a Christian Church." What! sir, can it be possible that there was a *Christian Church* before Christ? A *Christian* assembly existing one thousand years before the birth of Him who founded it, and after whom it was called. Do you really wish us to believe that there existed for ages a *Christian Church* where there were *THERE* Orders in the Ministry, and that too appointed and commanded by God Himself! A "*Society of Christians*" referred to in God's word, in which Divine Service was by His express appointment and direction, celebrated in accordance with a prescribed form. Where the elders were all laymen, and who were ruled by a Hierarchy of High Priest, Priests and Levites. Where the office-bearers were not chosen by the people. Where spiritual obedience was given to temporal potentates and ecclesiastical chiefs. A *Christian Church* where ecclesiastical robes, "those rags of *Porphyry*," were worn by those engaged in the service of the Sanctuary, and where there were images (on the ark), candles, incense and sacrifices, and all this, even to the smallest particular, arranged and appointed by Divine Revelation! Surely you did not mean to assert all this. I am sure you will withdraw your challenge rather than accept these necessary results and conclusions, acknowledge your mistake and confess that *ekklesia*, *Church*, and its synonym *Congregation* (compare Heb. ii. 12 and Psalm xxii. 22) do not always mean a *society of Christians, a Christian Church*. We know that it is used in connection with error and wrong. Would it not be strange to read Psalm xxvi. 5, as being "I have hated the *Christian assembly* (lxx. *ekklesia*) of the evil-doers," or in Proverbs xxi. 16, shall we read "The man that wandereth out of the way of understanding shall remain in the *society of Christians, (ekklesia)* of the dead." You may perhaps reply that the Jewish Church and the Christian are in reality but one Church, under two dispensations; that the Divine promises and covenants made to the one are contained in the other, and that under both dispensations it was the assembly of God's people, therefore a *Christian assembly*.

I willingly grant all but the conclusion. The Church of God under the Mosaic or Jewish dispensation was the *Jewish Church*, and under the Christian dispensation is the *Christian Church*, which terms are not interchangeable; for if you may truly and properly call the Jewish Church "a *society of Christians*," as you tell us on page 10 we may do, then with equal truth and propriety we may call the Christian Church of the present day a *society of Jews*. The same arguments which will prove Samuel, David, Isaiah, and John the Baptist to be *Christians*, will also prove that you and I are *Jews*, which I do not think we are. The Christian Church is, it is true, the spiritual Israel, but they are no more a Jewish Church than the grafted branches of the Olive tree are the same as the natural branches, which were "cut off because of unbelief." Nor have we any right to term any one a Christian who has never received Christian Baptism, for we are expressly told that as many "as have been baptized into Christ have put on Christ," (*mn*) or in other words have become "*Christians*." We should therefore be very careful in our applying terms belonging solely to one dispensation, to the other, nor yet seek to be "wise above what is written." In Holy Scripture we have no instance of its being done, or that any one,

no matter how pure and holy, was ever called a Christian before he became a "Disciple" of Christ by Christian Baptism.

To my mind the word *ekklesia*—church and its synonym *congregation*, as used in Holy Scripture, means (1) an assembly met for any purpose (m)—(2) It means also the Jewish Church, or in other words the Church of God, under the Jewish dispensation, (n)—(3) It means more frequently and especially the Church, or the Church of God, under the Gospel dispensation, either as a single congregation, (o) as the place where such congregation meets, (p), as being the number of congregations and believers in a city or country, (q), and also the whole body of baptized believers throughout the world—all the redeemed children of Christ, (r). But whenever this word or its synonym is used in the Holy Scripture, it is always plain from the context in what sense it is to be understood and interpreted. This much, however, I believe we shall agree upon, that wherever the Christian Church is referred to in God's word, whether as a single congregation, or as the whole mass of baptized believers on earth, it always means a society of those who "were called Christians first in Antioch," (s) who acknowledge but "one Lord," confess but "one Faith," are baptized with the "one baptism," who rejoice in "one Hope," and worship but "one God," (t), and may I also add, are governed by but one form of Church government, to which point I will refer (D.V.) in my next. I remain, &c.

LETTER III.

The "Government of the Church" is the next head which comes before us for consideration. The Christian Church, as you say, is frequently represented in God's word as a *Kingdom*, as e.g. St. Matt. iii. 2, xiii. 24-27; St. Luke xvi. 20, etc. Being a *Kingdom* implies that it is organized and regularly constituted, having, (1) a King, (2) Subjects, (3) Laws, and I will take the liberty to add here, (4) Officers, deriving their authority from the King.

(1) The *Head* of the Church is declared to be a *King* by prophecy, Ezek. xxxvii. 22; by type Ib. 25; Hosea iii. 5; by fulfilment of prophecy, St. Mat. xxi. 5, etc. The Head of the Body—the Church who is also *King*—is Christ, concerning whom it is said "Thy throne, O God, is for ever and ever. A sceptre of righteousness is the sceptre of Thy *Kingdom*," (u) and again "of His *Kingdom* there shall be no end." (v)

(2) The *Subjects* of the Kingdom are *Baptized* believers—all those who by the "one baptism," (w) "are all baptized into one Body," (x) which one "Body is the Church," (y) and in that "one baptism, have put on Christ," (z) That is, are thus made members of His Body, or Christians, and subjects of His Kingdom. This I believe is the plain teaching of those passages to which I have referred. Indeed I do not see how any other

(m) Acts xix. 32, 39; Psalm xxii. 17. xxvi. 5, &c.

(n) Acts vii. 38; Heb. ii. 12; Psalm xxii. 22, 25, &c.

(o) Col. iv. 15; Phil. 2.

(p) 1 Cor. xi. 22.

(q) Acts xii. 1. and also in Acts ix. 31. where as you correctly remark, the true reading is the word *church* in the singular.

(r) Eph. v. 25, 27, 29.

(s) Acts xi. 26.

(t) Eph. iv. 4.

(u) Heb. i. 6.

(v) Luke ii. 33.

(w) Eph. iv. 5.

(x) 1. Cor. xii. 18.

(y) Col. i. 18.

(z) Gal. iii. 27.

interpretation can be put upon them without explaining away some and doing violence to others.

(8) The LAWS of the Kingdom are not only the Holy Scriptures of the Old and New Testaments, but also "the FAITH once for all delivered to the saints." (a) This *Faith*, distinct from Holy Scripture, but proved and upheld by it, I believe to be "the form of sound words," which St. Paul exhorted Timothy "hold fast," (b) and also "the things" which he had heard from St. Paul among many witnesses, and which he is told to "commit to" faithful men who shall be able to teach others also," (c) I believe it also to be the "traditions" which St. Paul commanded the Thessalonians to "stand fast and hold." (d) In fine I believe it to be that *formulary* which all were required to confess and use in person or by proxy before they were admitted into the Christian Church by baptism, and which coming down to our own times is known as the *Creed*, the *Belief*, or in other words the *Faith*.

The Church existed before the New Testament was written. All were required to "confess with their mouth" as well as "believe in their heart," (e) "the faith once for all delivered," before they could become Christians by Baptism. This "faith" or "confession," or "form of sound words," must therefore have existed *before* the New Testament, and coeval with the Christian Church itself; yet as God is not the Author of confusion but of peace, both must agree and mutually explain and prove each other.

(4) The OFFICERS to administer and explain the laws and fulfil the duties of their offices in the Kingdom, under and by or with the authority of their Lord and King, committed to them for that purpose. These officers exercising that authority in the Kingdom of Christ, in accordance with His laws, constitute the *governmental* agents of the Kingdom, the *instruments* by whom the laws, penalties, etc., were enforced, the King's will made known and explained, and His bounties dispensed.

To find out, as far as possible, and to define the principles of their administration—the systems by which they governed, and the number of distinct grades or orders among those officers, and to compare it with existing forms of Church government, was the object of your "Inquiry," and is the object of my examination of that inquiry.

You may not agree with all I have just said, although I cannot see how it is to be denied, yet on these three points we are fully agreed, viz.:

1. That there *was* a form of government in the Apostolic Church.
2. That the system of Church Government in the Apostolic age was *uniform* in every place where the Christian Church was fully organized, and
3. That whatsoever system was observed by the Apostles, is binding upon "all those who profess and call themselves Christians."

To the Apostolic Church we turn then, and endeavor to find in the inspired records the leading principles which mark its government, gathering up all the hints and references they contain regarding it, and then having digested and arranged them in order, apply them to the prevailing systems of Church government, and then leave the settlement of the question to your own axiom: "The modern Church which embodies in its government most *Apostolic principles comes nearest in its government to the Apostolic Church.*" (f) And here I cannot forbear quoting a passage of your own in full, which clearly expresses the difficulties which meet us at the very threshold.

"The Apostles writing to Christians who were themselves members of 'the Apostolic Church, and of course well acquainted with its organization, did not judge it necessary to enter into detailed descriptions of the Christian Society. To do so would have been unnatural. They do occasionally

(a) Jude, 3.

(b) 2. Tim. i. 3.

(c) 2. Tim. ii. 2.

(d) 2. Thes. ii. 15, and iii. 6.

(e) Rom. x. 10.

(f) Page 10.

"state facts bearing on Church government, and hint indirectly at prevailing practices. These hints and facts were sufficiently suggestive and intelligible to the persons originally addressed, but by us who live in a distant age, in a foreign country, and among associations widely different, they are not so easily understood," (g).

How, may I ask, are these great difficulties to be met, arising, as they do, from lapse of time, difference of race, language, and customs, and I may add possible, and every probable bias towards the ecclesiastical system in which we may have been trained? What system of interpretation are we to adopt, by which these difficulties may be met and overcome; at least the greater part of them? The only rule you give us is, "by a thorough and unprejudiced examination of the Scriptures." (h) Even here another question arises; can we divest ourselves of *prejudice* and *partiality*? Will not our youthful impressions still cling to us, and so clog our examinations and darken our perceptions that while we think ourselves entirely free from all bias and partiality, we suddenly find we are hunting for arguments, hints and references, with which we bolster up the system in which we have been educated, blind to every argument and interpretation which militates against it, no matter how clear to our opponents, and wonderfully acute in finding allusions to, nay positive proofs, of the correctness and truth of our system, in passages where our opponents can see nothing in our favor, or perhaps as containing positive proofs of the truth of their side of the question. As an illustration, let us take the texts relating to the Holy Communion. In all of them the Romanist sees proofs, plain and positive, of Transubstantiation; the Lutheran of Consubstantiation; the Churchman sees in them the proofs that the consecrated Elements are the signs, "outward and visible," of a Real Presence; while the—well the *Zuinglian*—that they are the signs of a real *absence*. And so with every school of thought, prejudice clings unconsciously but closely around us, and warps our judgment. We therefore need something more than the rule you have given us in order to bring that rule into actual use, *i. e.*, we require some assistance external to the Book itself in order to make "a thorough and unprejudiced examination of the Scriptures." The rule by which this may be done is by calling in the aid of *Church history*. You are a professor of this very necessary branch of theological learning, and must therefore know its use and value, not only in showing the rise of innovations and abuses in the Services, Doctrines, and Customs of the Church, but in bearing testimony to matters of fact in relation to existing customs and modes of government in the periods of which it treats, by collecting and arranging the statements of persons who lived in those times, in relation to these facts, and also the Practices and Customs of the Church contemporaneous with them. Here then the rules of Tertullian and of St. Vincent before referred to, are proven true. "Whatsoever is from the beginning is true, that which comes later is false;" (i) and "Whatsoever has been everywhere always, and by all received, is truly and properly catholic." (j) And by applying these rules we arrive at the *consensus patrum*, the unanimous testimony and universal practice of the Primitive Church from the fourth century at least, back to the Apostolic age. This I believe to be the only way in which to obtain the true statement of all matters of fact and doctrine relating to the Apostolic Church, and the interpretation of the obscure passages and hints and references to the teaching and practice of the Apostles in the New Testament. As an illustration I may refer to the religious observance of the Lord's day, or first day of the week, instead of the Sabbath or seventh day of the week, by the Christian Church. The Jew, or the seventh-day Bap-

(g) P. P. 15 and 16.

(h) P. 16.

(i) Tert. Prescrip. Haer. § xxi.

(j) St. Vincentius Commonit § iii.

tist, may ask us our authority for so doing. We can show no command or injunction in Holy Scripture, appointing the first or abrogating the seventh day. We may, it is true, show that the Christians on several occasions "met together on the first day of the week," but our opponents will also show us that they were accustomed to meet on other days as well. We may also show that St. John "was in the spirit on the Lord's Day," but we can furnish no proof positive from Holy Scripture alone, whether he meant Easter Day, the first day of the week, or indeed what day it was at all to which he applied this term. We must therefore turn to something external to the Bible, that will clear away the difficulties which surround the subject, and enable us to arrive at a proper and true conclusion in regard to it. That external help and assistance to the interpretation of these obscure passages is the same *unanimous testimony and universal practice of the Primitive Church*. Again, as to the matter of Infant Baptism. We have no express command to administer it, although allusions and hints are given which seem to both enjoin and prohibit it. Here also we are compelled to turn to the same *consensus patrum*.

The foregoing will, I believe, fully uphold me in bringing in this testimony, in the interpretation of all passages about which there may be any doubt, and in relation to any matters about which there may be any question.

APOSTOLIC PRINCIPLES.

Under this head you proceed to give us your conclusions as to the number of office-bearers in the Apostolic Church, viz.: "1. Apostles; 2. Evangelists; 3. Bishops, also called pastors and teachers; 4. Deacons." (kk) The means by which you arrive at these conclusions you do not state, further than that it is "from a careful examination of the Scriptures." I presume that the portions of Scripture which lead you to these conclusions are Eph. iv. 11: "And He gave some *Apostles*, and some *Prophets*, and some *Evangelists*, and some *Pastors* and *Teachers*;" and I suppose also 1 Cor. xii. 28: "And God hath set some in the church, first *Apostles*, secondarily *Prophets*, thirdly *Teachers*, after that miracles, then gifts of healing, helps, governments, diversities of tongues," compared with Phil. i. 1, where St. Paul addresses his epistle to the saints "which are in Phillippi with the *Bishops* and *Deacons*," and such other passages as refer to those two last Orders or offices.

In referring to the above passages we can see that there was another class of persons in the Apostolic Church besides those you have enumerated, viz.: "*Prophets*," which in both of the above texts is placed next to the Apostles, while "*Evangelists*" is only found in one. It seems strange then that you should pass by the *Prophets* and introduce the others as a class of "office-bearers" in the Apostolic Church. It may have been an oversight on your part, as you give no reason for excluding them, yet your statement that "at least" there were the office-bearers you have named, would lead me to infer that you were under the impression that "*Prophets*" ought to be included, but for some reason had been passed over. Besides the *Prophets* I find reference to another class of persons in the Apostolic Church, viz.: "*Elders*," as in Acts xiv. 23, where the Apostles Paul and Barnabas are said to have "ordained them *Elders* in every Church;" and again chap. xv. 23, "The *Apostles*, and *Elders*, and *Brethren*."

Here then are the classes of persons distinguished from the laity, to be found in Holy Scripture, as existing in the Apostolic Church: 1. Apostles; 2. Prophets; 3. Evangelists; 4. Elders; 5. Bishops; 6. Deacons. Having proceeded thus far, our next object will be to see if any of these classes are identical, and if any of them are permanent Orders, or merely extraordinary and peculiar.

(1.) As to the APOSTOLIC office, I fully endorse what you say in the first

paragraph of page 20, that it "included all the others; and a Bishop or Elder had the right to act as a Deacon, so long as his doing so did not impede the due discharge of duties peculiarly his own. A Deacon, on the other hand, had no right to exercise the office of a Bishop, nor had a Bishop any authority to take on him the duties of an Apostle. Each superior office included all below it."

In this then we are fully agreed, that the APOSTOLIC OFFICE was superior to the other two offices you have mentioned, because in it was contained the others, and that to that office pertained powers, privileges, and an authority which the others did not possess or enjoy. These, I think, may be set down as Apostolic principles fully conceded by you, and accepted as such by me. What those superior powers and privileges are, we will refer to at the proper time and place. But my dear sir, when you tell us that this Apostolic office was but *temporary*, "necessary at the first establishment of Christianity, but not necessary to be perpetuated," (k) I must enter my most solemn protest against any such assertion. By what right, or on what authority, do you take it upon yourself to wipe away with a single stroke of your pen, that which you have just before acknowledged to be the highest office in the Apostolic Church under Christ. Why can you assume that to be a fact, for which there is not a single statement, reference, allusion or hint, to be found in all God's Word, on which to found your daring assumption.

If you can prove to me by the authority of Holy Scripture, and the unanimous testimony of the Primitive Church, or by either one or the other, that the Apostolic Office, as confirmed in their commission, has ceased and become obsolete, I will promise to give up and deny my mother Church, and become a Presbyterian. Do you tell me that because "the Apostles were witnesses of the resurrection of the Lord Jesus," therefore their office has become void? Then I will tell you that "about five hundred brethren at once," (l) were witnesses of the same thing. Have the brethren or laity of the Church ceased because of this? Or do you mean to tell me that there were "about five hundred" APOSTLES who at once were "witnesses" of the fact that our Lord has risen from the tomb, and beheld Him face to face? Do you assume the Apostles' office to have ceased because they were "endowed with the power of working miracles?" So also was St. Stephen, the proto-martyr, who was only a Deacon, or of the most inferior Order (m). Is it because the Apostles had the power of "conferring the Holy Ghost by the laying on of hands?" So much the more reason why that office should be continued, for the "Laying on of hands" is declared to be one of the "principles of the doctrine of Christ." (n) Was it because they were "the infallible expounders of God's will?" St. Luke, not one of the twelve, was also an infallible expounder of God's will, as was also St. Mark. Was it because you believed them to be "the founders of the Christian Church?" They were not so, for Christ Himself was the Founder, and they were simply the agents or officers by whom it was to be extended—in other words, upon whom it was founded or "built." (o) But if by founders you mean that they planted Churches in the different countries and cities, and made converts, I reply, so also did others, as for instance, St. Philip, the Deacon, who planted the Church in Samaria. (p) Why, sir, if the Apostolic office has ceased, then the Church of God has ceased, and all the promises so fully and lavishly made to that Church were simply so much empty air. When you made this statement, had you the commission before you, which our

(k) P. 20.

(l) I. Cor. xv. 4.

(m) Acts vi. 8.

(n) Heb. vi. 1-2.

(o) Eph. ii. 20.

(p) Acts vii. 6.

Lord Himself gave to His Apostles on the evening of that glorious first Easter Day, or did Dr. Campbell's words, which you quote, come between you and those Divine words which fell from the lips of our Risen Lord? I much fear they did.

To examine our Lord's words *establishing* the Apostolic office, and Dr. Campbell's words pretending to abolish it, and to compare the two, will be the object of my next letter. Till then permit me to subscribe myself, yours, &c.

LETTER IV.

I will now give the commission which our Lord gave to His Apostles, and then compare that commission with Dr. Campbell's words, which you quote as an authority for stating that commission to have ceased and become obsolete.

St. Matthew's words are as follows: "And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world, Amen." (q)

St. Mark's account is "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." (r)

While St. John's words are: "Then said Jesus to them again, 'Peace be unto you: as My father hath sent Me, even so I send you.'" And when He had said this, He breathed on them, and said unto them, 'Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.'" (s)

It will be observed that I have not quoted the passage from St. Luke which is sometimes looked upon as a commission to the Apostles. That it was not such will readily be seen from an examination of the passage, which is as follows: "Then opened He their understanding, that they might understand the Scriptures, and said unto them, thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of My Father upon you; but tarry ye in Jerusalem until ye be endued with power from on high." (t) These words are plainly an explanation of those prophecies which had been declared of old concerning Him, and showing that now all was fulfilled, that he was indeed the Christ, and also assuring them that the Holy Spirit would be poured out upon them, until which time they were to remain in Jerusalem. Besides, we know from a comparison of verses 13, 33 and 36, that there were others along with the eleven apostles present to whom these words were addressed. However, I shall refer to this matter again.

The commission itself as referred to in the other Gospels may be thus paraphrased:—"All power is given unto Me both in heaven and earth [so that whatsoever I may appoint and ordain in My Kingdom has the authority

(q) Matt. xxviii. 18-20.

(r) Mark xvi. 15-18.

(s) John xx. 21-23.

(t) Luke xxiv. 45-49.

and approval of My Father, therefore] as My Father hath sent Me, [to establish My Kingdom under a new dispensation, so that it may no longer be confined to any single race or nation, but that all of every nation who believe may, by Baptism, become members of the Body of which I am the Ruler and Head] even so [with equal authority] send I you [to extend and perpetuate My Kingdom to all time.] Go ye therefore, [by the same authority] and teach all nations, [or make all nations My Disciples,] baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you [and your successors in their official capacity] *always even to the end of the world*, [so that] whose soever sins you [or they in their official capacity] may remit, they are remitted unto them [by Me who came into this world to make an atonement for sins,] and whose soever sins ye [or they, in accordance with the laws of My Kingdom] retain, they are retained."

I am fully convinced that every part of this paraphrase is in accordance with Holy Scripture, and when we remember that this commission was given to the Apostles alone, that no other body, Order, or class of the Disciples or Brethren were thus addressed, we must acknowledge that it was through them alone that any body, Order or class in the Christian Church can receive the power of binding or loosing. Is it to the Deacons that these words so expressive of continuity are addressed, "Lo I am with you always, even to the end of the world," or even to Presbyters? If these words were intended only for the Eleven whom He was then addressing, how are we to interpret them—how understand them? If it was to the Eleven alone, are we to understand that our Lord meant that the eleven Apostles were *personally* to continue "always, even to the end of the world," in this work of discipling the nations which He had given them to do? Or are we to understand that at the death of the last Apostle, St. John, about the year of our Lord 100, came also the end of the world?" Surely either of these interpretations would make simple nonsense of our Lord's solemn words. The end of the world has not as yet come, nor have the eleven Apostles continued at the work assigned in this commission to the present time. Now the Church of England, "Prelatic" though it is, has given her Clergy a canon or rule which forbids them to "expound one portion of Scripture so as to be repugnant to another," nor yet to be repugnant to itself, and I cannot understand how this passage is to be interpreted without doing it violence other than expounding this as being their office, the Apostolic Office or Order with which He was to be "always, even to the end of the world," not their persons. And how any person in the face of this can say that this very Office was not intended to be perpetuated is more than I can see or understand.

The Presbyterian Confession of Faith claims for their ministry "the power of the keys." (u) Through whom, or from whom, then, have they derived that power which was given solely to the Apostles, when you plainly inform us that the Apostolic office has ceased, and was not necessary to be perpetuated? If the Apostolic Office has ceased so also has the power of the keys, of binding and loosing, and every other Ministerial function in the Church of God. My dear sir, if you can show me a single passage of God's Word—one plain statement in Scripture, or in any of the Christian writers for the first 400 years after Christ, which would lead any intelligent man to suppose that the Apostolic office has ceased or was intended to cease, you will gain a position in the Christian literary world which no man has ever yet been able to obtain, and which no man ever can obtain, for the simple reason that *no such statement is made*. In those later days, it is true, we often meet with the statement—the assumption, that it has ceased and was intended to cease. But like your statement of the same thing, not a single reason has been or ever can be assigned for the assumption which would not

(u) Confes. Faith, c. xix 2.

equally prove that the Church of God has also ceased and was intended to cease.

It is true that there were *extraordinary* powers, gifts, and privileges possessed by the Apostles, which were not intended to be continued, as far as I can judge at least. One of these was their *personal appointment* by our Lord Jesus Christ. This, however, others possessed equally with them, as, for instance, the "Seventy" who were "also" chosen and appointed by our Lord, yet they are never spoken of in Holy Scripture as being Apostles. The Apostles also had miraculous powers conferred upon them, yet we find that others even of the laity possessed the power of working miracles also, as St. Stephen and St. Philip, Deacons, (*v*); and Ananias, a disciple, and others. (*w*) The miraculous gift of tongues was possessed by the Apostles, yet others who were not apostles received it likewise, as *e.g.*, Cornelius the Roman centurion, and those who were with him (*x*); yet no man living or dead can say, or ever has said, that they were, on this account, of the Apostolic office. And because these extraordinary powers and gifts have now ceased, we are told that the office of the Apostles has ceased also. As well might we say that because *believers* cannot now take up serpents or drink any deadly thing without hurt (*y*), there are no believers on earth, in other words, no Christians. No sir, we need something more than the mere *ipse dixit* of any man to convince us that the Apostolic Order has ceased or was intended to cease; no man can prove it to have ceased. They may, as you have done, *assume* it; but you will permit me to remind you that *assuming* a thing to be true or false, and *proving* it to be such, are two very different things. And *proof*, such as would be received in any court of justice in the civilized world, never has been and never can be given for what you have so quietly asserted and passed over, as if your simple assertion was to be accepted as of equal authority with Inspiration, and by it could sweep from the face of the earth an Order in the Christian Ministry, which our Lord declared with His own Divine lips, He would be with "*always, even to the end of the world.*"

Dr. Campbell's words which you give as a reason for assuming the temporary character of the Apostolic office are as follows:—"To take a simile—tude from temporal things, it is one thing to conquer a Kingdom and "become master of it, and another thing to govern it when conquered so as "to retain the possession which has been acquired. The same agents and "the same expedients are not properly adapted for both. For the first of "these purposes there was a set of extraordinary ministers or officers in the "Church who like the military forces intended for conquest could not be "fixed to a particular spot whilst there remained any provinces to conquer. "Their charge was in a manner universal, and their functions ambulatory. "For the second there was a set of ordinary Ministers or Pastors, corresponding to civil governors to whom it was necessary to allot distinct "charges or precincts to which their services were chiefly to be confined in "order to instruct the people to preside in the public worship and religious "ordinances, and to give them the necessary assistance for the regulation of "their conduct. Without this second arrangement the acquisitions made "could not have been long retained. There must have ensued a universal "relapse into idolatry and infidelity. This distinction of Ministers into "extraordinary and ordinary, has been admitted by controvertists on both "sides, and therefore cannot justly be considered as introduced (which "sometimes happens to distinctions) to serve an hypothesis." (*z*)

I must acknowledge the above to be very plausible at first sight, indeed

(v) Acts vi 8, and viii 6.

(w) Ib. ix 10-12; *vide* also Mark xvi 17-18.

(x) Acts x 45-46.

(y) Mark xvi 17-18.

(z) pp. 21-22.

the similitude of the army of invaders and the civil governors appointed over the invaded territory, seems to be a happy one for the time being. But are there no provinces now to conquer for God and His Christ? Take before you the map of the world, and trace around all the nations, countries, kingdoms and people, who now are Christian even in name; then do the same to those who deny Him, and worship other gods, and you will see that what you and Dr. Campbell call *extraordinary* officers are still wanted, that the invading army and their officers are still required, even if in the "conquered provinces" another class of officers were enough. The Presbyterians, to their honor be it said, are engaged in missionary labors—that is in "conquering provinces which yet remain unconquered." Why then have they done away with the "extraordinary officers" required for this purpose, even though they afterwards established the "ordinary" one in the places conquered? If Dr. Campbell's similitude be a true one it follows from it that as long as "there remained any provinces to conquer," these "extraordinary" officers would also remain. Or would you and Dr. Campbell wish us to believe that the whole world—that all mankind—that every nation, kindred, and tongue on this terrestrial sphere did before the death of the eleven Apostles, acknowledge the sway of our Lord and Saviour Jesus Christ? We must accept either one thing or the other as flowing from the Dr.'s words, either there "are provinces to conquer" now, and therefore requiring the agency of the extraordinary officers for the purposes of conquest because "the same agents and the same expedients are not properly adapted to both," conquered and unconquered, or else that the *Offices* of these extraordinary officials have ceased because there were no more provinces to conquer.

But all this is beside the question. Did I accept every word of the above quotation from Dr. Campbell, it would not prove that the Apostolic office was an "extraordinary" office or an Order not intended to be perpetuated, nor would it prove it to any man who will take the Bible to be God's word. For how could he take that to have ceased which our Lord Himself declared He would be with "always, even to the end of the world."

When Dr. Campbell and yourself speak of "*extraordinary Officers*," do you not mean "*extraordinary gifts*," as for instance prophecy, miracles, healing, diversities of tongues, interpretation of tongues, etc., those miraculous and *extraordinary powers* conferred upon the Apostolic Church, but which were not confined solely to the Apostles. If so, then I will at once accept them, for these powers while given lavishly were not common to all, and yet they did not constitute an *office* or *Order* in the Ministry of the Christian Church, for as we have seen above, many of these powers were exercised by those who held different Offices or Orders in the Church of God. But to this we will refer more fully under the proper heads.

Another objection to the continuity of the Apostolic ORDER in the Christian Church, is made by Presbyterian controversialists, which I will refer to in passing, viz., That it is essential to the Apostolic office that those who possess it should be *personally appointed by our Lord*, to be witnesses of His resurrection, the stress being laid on the *personal appointment*. It is true that you refer to their being *witnesses* of the resurrection, but as we see in 1 Cor., xv. 6; there were "*above five hundred brethren at once*," who were witnesses of the same fact.

The *personal appointment* by our Blessed Lord of the Twelve to that office, was certainly a glorious thing for them. It was something in which they might well glory, and for which they no doubt rejoiced with thankfulness. But what we wish to learn is this, was that *personal appointment* necessary or essential to the Apostolic Office itself? I am inclined to think not. If it was essential to the Order of Apostles that they should have this *personal* designation, we should certainly expect that no others save those who thus received it, would ever have the hardihood to assume that title nor yet permit it to be applied to them. And on the other hand all who were thus appointed *personally* by our Lord to be witnesses, would be also

ipso facto Apostles. On examination we find that those who were not Apostles were notwithstanding *personally appointed* to be "*witnesses of these things*." Turning to St. Luke, xxiv. 13; we find that "two of them" not Apostles, remember, for one of them was named Cleopas, went to Emmaus and on their journey met the Lord, but did not know Him until He made Himself known in the "breaking of bread." (a) These two who were not Apostles then returned to Jerusalem, and told the *eleven* Apostles that "the Lord is risen indeed; and while they thus spake, Jesus Himself stood in the midst of them, and saith unto them: 'Peace be unto you. Thus it is written, and thus it behoveth Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem; and ye are witnesses of these things.'" Cleopas and his companion were not Apostles, for Judas was dead; Matthias had not been elected; yet it is said "they rose up the same hour and returned to Jerusalem, and found the *Eleven* (Apostles) gathered together." (b) And our Lord addressing them as well as the *Eleven Apostles*, appointed them all *personally* to be "*witnesses of these things*;" whether these two were Apostles or not I leave for you to decide. If they were Apostles, then there were more than the original Twelve, or Thirteen, which is a strong presumptive proof that the Office was not confined to the *Eleven*; and if they were not Apostles, then we must conclude that *personal appointment* by our Lord to be *witnesses of His resurrection*, was not an essential part of the Apostolic office. Still less would we expect that the name *Apostle* would be applied to any but the original twelve; and perhaps St. Paul, in the inspired word of God. But if, "in the Oracles of God," we can find some, nay, even *one* person called an Apostle who was not of the original Twelve, and therefore had not the *personal appointment* of our Lord to that office, we must be compelled to acknowledge that to be an Apostle, it was not essential to be "*personally appointed* by our blessed Lord as a witness of His resurrection." Witnesses of His resurrection they were, and are, and will continue "always, even to the end of the world." As a body corporate, having undying powers of propagation and extension, the Apostolic Order remains a firm, unshaken, *indestructible* witness that our Lord has burst the bands of the tomb, and triumphed over Death and Hell; and wherever we find an Apostle—one holding that office—we have then before us a living witness of the Resurrection. That we can find such at the present day I intend to show, before I close this examination of your inquiry. Is there, then, a single instance of one person, not of the original Twelve, who has the title *Apostle* applied to him in Holy Writ.

On page 23 you refer to one instance, and dwell upon it very particularly. I shall also do the same when (D.V.) that portion of your Inquiry comes under consideration. The instance I speak of, is the "numbering" of Matthias with the Apostles. (c) Here was one then, who had not the *personal appointment* of our Lord to that office, but was numbered with the *eleven Apostles* after our Lord's Ascension, and before the descent of the Holy Spirit on the day of Pentecost. It may be urged that from the wording of the prayer, the decision of the lot became a Divine or at least extraordinary appointment, and therefore in some sense a *personal appointment* by our Lord. However you cannot consistently urge this, as you have labored hard and earnestly to make us believe that his appointment was by the people; "In the Apostolic Church, the people appointed Matthias to be a Minister—a Bishop—an Apostle." (d) But as some may consistently urge the objection, I will pass Matthias by for the present as doubtful, or with the

(a) Luke xxiv. 31.

(b) *Vide* also St. Mark xvi. 12.

(c) Acts i. 13-28.

(d) Page 24.

Scottish verdict of "not proven," and seek further for one not thus *personally appointed* by our Lord, who is called an Apostle in Holy Scripture, and lo! I have found one—beg pardon you have found it for me—on the 7th and 8th lines of page 24 you speak of: "the two Apostles BARNABAS AND PAUL." Who was Paul? One who did indeed obtain a miraculous *personal appointment* to that Office, while on the way to Damascus. (e) But who was BARNABAS? not one of the Twelve certainly, for his name is not to be found in any of the lists given in the Inspired Record. By turning to the concordance I find that he is first mentioned in Acts, iv. 36, 37; where he is spoken of as Joses, a Levite; and as having been called by the Apostles BARNABAS. In Acts xiii. 1, he is, with St. Paul—or Saul—and others spoken of as "certain Prophets and Teachers." St. Paul was not only a prophet and teacher, but he was also an *Apostle*, having been *personally* and in a wonderful manner appointed such by our Lord. Barnabas therefore may have been an Apostle also. And indeed in chap. xiv. 14, they are *both* positively and plainly affirmed to be such in the words, "which when the Apostles BARNABAS and PAUL had heard," &c. Here then is one who is called an *Apostle* in Holy Scripture who was not one of the original Twelve. If there is *one*, it is enough to prove that the Apostolic Office did not depend *exclusively* upon their *appointment* by our Lord *in person*, as witnesses of His resurrection. Besides if there was one, there may have been two, or three, or even four. Let us see: In Acts xv. 22, we find a reference to two "chief men among the brethren," who were sent by the Council of Jerusalem, with the Apostles Paul and Barnabas to Antioch with the communication to the Gentile converts regarding circumcision. These two "chief men" were "JUDAS surnamed Barsabas, and SILAS." As to what Judas this was, I can find very few commentators to agree. I am inclined to the opinion that he was an Apostle of that name, but having no positive proof of the matter I cannot assert him to have been such. We will turn therefore to SILAS. Throughout the Acts he is spoken of as Silas, but in the Pauline Epistles is called Sylvanus. He with Timothy were fellow-laborers with St. Paul. In his Epistles to the Thessalonians both are united with him in the superscription: (f) "Paul and Sylvanus and Timotheus unto the Church of the Thessalonians," &c., showing that the Epistle is from Sylvanus and Timotheus as well as St. Paul. In the second verse they say, "We give thanks to God always for you all, and make mention of you in our prayers;" again, (g) "As ye know what manner of men we were among you for your sake," and (h) "For they themselves shew of us what entering in we had unto you, &c." And again, in chap. ii. 1, they say, "For yourselves, brethren, know our entrance in unto you," &c.; in verse 2, "But even after that we had suffered before * * * we were bold in our God to speak unto you;" in verse 3, "For our exhortation was not of deceit;" in verse 4, "But as we were allowed of God to be put in trust of the Gospel, even so we speak;" and again in verse 5 they say: "For neither at any time used we flattering words," &c.

May I ask, sir, of whom are we to understand these words; *we, us, our*, to have been used? What persons are referred to by them? Evidently and undeniably they refer to the Paul, Sylvanus and Timotheus spoken of in the beginning of the Epistle. As we have found *who* are here referred to, our object is now to find *what* they were; this we can do in the very next verse: "Nor of men sought we glory, neither of you nor yet of others when we (*i.e.* St. Paul, Sylvanus and Timotheus) might have been burthensome as the Apostles of Christ." (i) Here then in the plain, positive words of inspira-

(e) *Vide* Gal. i. 1 and Acts ix.

(f) 1 and 2 Thess. i. and 1.

(g) 1. Thes. i. 5.

(h) *Ib.* 9.

(i) *Ib.* ii. 6.

tion, we see Sylvanus, or Silas, and Timotheus, declared to be "Apostles of Christ," equally with St. Paul, and in a place too where the Sinaitic, the Vatican, and the Alexandrine MSS. agree with the *Textus Receptus* in acknowledging them to be such. Concerning this point there is no "various reading" to throw a doubt upon the authenticity of the text. This, then, gives us two more Apostles, not commissioned by our Lord in person, and enough to prove that there were more than the original Twelve.

But still the objection may be urged, that St. Paul uses the plural *we* and *us* when speaking of himself *alone*, and that in the same 2nd chapter and in the following one.

I admit it; yet where he does not include Sylvanus and Timotheus, and begins to speak of himself, he is careful to mark the transition by saying, "*Even I Paul*," to shew what is now said is to be understood of himself alone. Besides, the use of the words "Apostles" and "souls" in the plural precludes the idea that in the sixth verse he speaks of himself only; would it not be strange indeed to hear him speak of himself as being "Apostles," and as such, having the right to be burdensome to the Thessalonians? Or as having "souls." (j) Had he intended to speak in his own person, he would evidently have said that "as an Apostle of Christ he might 'have been burdensome,' but certainly not his being 'Apostles,' nor yet would he speak of himself as having 'souls.'" But were there any others who in the New Testament were called Apostles except those I have mentioned?

Here you must permit me to relate a circumstance, perhaps I may call it an anecdote, in my own life:—As one of some eighteen or twenty newly-fledged "Juniors," I entered the class-room of Systematic Divinity, in Nashotah Theological Seminary, to take our initiatory steps in that study. After the assignment of our studies, and the close of the preliminary Lecture, the Professor, good old Dr. W. Adams, held up a copy of the authorized translation saying "What is this?" Of course we all said "The Bible." "Well, gentlemen," said he, in his quiet yet pointed way, "I wish you all particularly to remember that the Bible *was not written by King James in English, and then translated into Hebrew and Greek by Moses and the Prophets, the Apostles and Evangelists.*" At this we were all loud in our disclaimers of any such idea. "Then if you do not think so," he replied, "try to make yourselves as well acquainted with the *originals*, Hebrew and Greek, as you are with the English translation."

The above will not only shew the higher importance and authority of the original Greek of the New Testament, but will excuse my referring to Greenfield's Concordance instead of Cruden's, valuable though it is.

The word "*Apostolos*," singular, and its plural, is used *fifty-four times* in the New Testament, and in *fifty-one places* is translated by the word *Apostle*, or its plural *Apostles*. The three places where it is not so translated are—1st. St. John xiii. 16: "The servant is not greater than his Lord, neither *he that is sent* ('*Apostolos*, *Apostle*) greater than he that sent him." 2nd. II. Cor. viii. 23: "Our brethren the *messengers* ('*Apostoloi*,' '*Apostles*) of the Churches." And 3rd. Phil. ii. 25: "But your *messenger* ('*Apostolos*, *Apostle*)." (j)

In reference to the first of these passages, I may say that in Tyndal's translation, and the Bishop's Bible, the word is rendered *Messenger*; by the Genevan translators, *Ambassador*; and by Miles Coverdale's Bible, *Apostle*. It is also rendered *Apostel* in the German; in the French *l'Ambassadeur*, and in the Italian *il Messo*.

In the second passage (k) it is rendered by Tyndal, the Bishop's Bible, and by the Genevan translators *messengers*, but by Coverdale *Apostles*. In

(j) Ib. 8.

(k) II. Cor. viii. 23.

the French (Martin's translation) it is rendered *les Envoyes*, in the German by *Apostel*, and by the Italian of Giovanni Diodati *Apostoli*.

In reference to the third passage (l) I find that by Tyndal, in the Bishop's Bible, and by Coverdale, it is rendered *Apostle*, but by the Genevan translators *Messenger*. In the French it is *Envoye*, while in the German it is *Apostel*, and in the Italian *Apostolo*. And if I may be permitted to refer to a Campbellite translation, by H. T. Anderson, of Kentucky, U.S., as of any authority, I would say that in the first passage (m) he has followed the authorized translation, but in the other two he has rendered the word as "*Apostles of the Churches*," and "*your Apostle*."

To justify a different translation of the word in these three passages from all the others, it should clearly appear from the sense of the places, that an Apostle in his *Official* character was not intended. The word "*Apostle*" literally means *one sent, a messenger*. Synonymous with this word, or nearly so, is the word "*Angel*," used in the first, second and third chapters of Revelation. But this subject we will refer to more particularly again.

Yet we may say that while in the first passage an "*Apostle*" in his official character may not have been referred to, yet there is no *proof* that it was not; for we may see that the word "*Apostle*" if used, would not in anywise destroy the sense, as "*The servant is not greater than his Lord, neither the Apostle than him that sent him*."

As to the second passage we may remark that there is nothing in the passage itself nor in the context, which would lead anyone to suppose that the persons spoken of were only the *messengers* of the churches. Of whom were they the messengers or what *message* did they carry? We can find no reference to carrying anything to St. Paul, or to any other Apostle, yet in the original they are spoken of as "*Apostles of the Churches*." In the chapter or even in the epistle itself, there is nothing to lead anyone to suppose that those referred to were anything less than *Apostles*, or that they did not hold the Apostolic Office. There is no reason why they should be referred to as mere carriers or *messengers*. We may therefore speak of them as *APOSTLES*.

As to the third passage, we may say that out of eight translations, *six* of them agree with the original in saying that Epaphroditus was the "*Apostle*" of the Philippians, viz.: Tindal's translation, the Bishop's Bible, that by Miles Coverdale, the German, the Italian, and the translation of Wm. Anderson of Kentucky.

Therefore, in this matter I may use your own words to say that "*we must not allow a faulty translation to rob us of the testimony of Scripture to an important fact, viz., that Titus and the other brethren referred to by St. Paul, were Apostles, as was also Epaphroditus, even though none of them had the personal appointment of our Lord to that, the highest Order in the Christian Ministry. And to say no more on the subject; by a reference to I Corinthians xv 5-7 we see that there were more Apostles than the original Twelve. "After that He was seen of Cephas, then of the Twelve." "After that He was seen of James, then of ALL the Apostles." Here the Twelve evidently did not constitute ALL who were Apostles; in other words, there were more Apostles in the New Testament Church than those who are more especially distinguished as "the Twelve." I remain, etc.*"

LETTER V.

I am inclined to believe that in my last letter these two facts are fully established, viz.: (1.) That the Apostolic office was not intended to cease;

(l) Phil. ii. 25.

(m) John xiii. 16.

and (2.) That in the "oracles of God" there are several other persons spoken of as being Apostles than the original twelve. This, therefore, may be laid down as a principle of the Apostolic Church,—that the Apostolic office was the chief and supreme Order in the ministry of the Christian Church, and one which was intended to continue "always, even to the end of the world."

PROPHETS is the next office which we have to examine. Although one you have entirely ignored in your "inquiry," yet it is one which is referred to in "the oracles of God" much more frequently than that of Evangelist, which, in our English version, is only spoken of three times, viz., "And we entered into the house of Philip the *Evangelist*, one of the seven," (n) and again, "and he gave some Apostles, and some Prophets, and some *Evangelists*, and some Pastors, and Teachers," (o) and in one other place where St. Timothy is urged by St. Paul to "do the work of an *Evangelist*," (p) *Prophetes*, Prophet, in the common use and acceptance of the term, is understood to be one who foretells future events, and in this sense it is often used in Holy Scripture, yet prediction is not a necessary part of the prophetic office. This is evident both from the use of the word in the classics and in Holy Scripture. Dr. Donnegan defines *Prophetes* to be "an interpreter of oracular responses, or one who interprets the words of a person under the effects of supernatural influence,—the chief priest of an oracle—a soothsayer—a prophet—a forerunner or herald." Picking in his lexicon, defines it to be "an interpreter of the will of God, or of oracles—a prophet—a soothsayer—AN INTERPRETER. In the *New Testament* AN INSPIRED TEACHER—A PUBLIC SPEAKER—also a poet." Greenfield's definition is as follows:—"in the Greek writers, an interpreter of the gods or of those things which *mantēs* utters as coming from the gods—the same as *mantēs*, one who communicates the responses of the gods—a prophet—one who foretells future events. In the *New Testament*—a prophet—a person divinely inspired, to whom God reveals future things or events, and spoken, *kat' exochēn*, of the prophets of the Old Testament, (q) of the prophetic books of the Old Testament. (r) In a general sense, an inspired person who is an interpreter of the Divine Will—a divine teacher, (s) spoken of a false prophet, (t) a prophet *i. e.* one who speaks from the impulse of Divine inspiration, and in a lofty energetic style, whether predictively or not, (u) a poet, bard, minstrel, the effects of poetic genius being anciently ascribed to inspiration. (v) And speaking of the feminine, he says, "a prophetess, derived from the Hebrew idiom, a female who has consecrated herself to God, (w) a female who foretells future events, or perhaps an inspired female teacher." (x)

The word itself is derived from the words *pro* and *phemi*, and means literally, to speak for, or in behalf of another, as well as to speak of a matter before it takes place. A prophet therefore, would mean in the literal and Scriptural sense, one who speaks, or acts for, or in behalf of God, whether that which he speaks or does is prediction or not, and so long as they speak or act in God's name, and by His authority they are really, truly, and in a Scriptural sense, *prophets*. It is true that in the Apostolic age prescience, prediction, and many other extraordinary gifts were given lavishly by the Holy Spirit, and that not merely to the Apostolic Ministry, but to others as

(n) Acts xxi., 8.

(o) Eph. iv., 11.

(p) II. Tim. iv., 5.

(q) Matt. i., 22, *et al.*

(r) Matt. v., 17, *et al.*

(s) Matt. x., 41, *et al.*

(t) II. Peter ii., 16.

(u) Acts xi., 27; xxi., 10, *et al.*

(v) Tit. i. 13.

(w) Luke ii. 36.

(x) Rev. ii. 27.

well; as e. g. the four virgin daughters of St. Phillip, the Deacon and Evangelist, (y) "which did prophesy." But St. Paul in 1 Cor. xiv. 8, speaking of the prophetic office, says, "But he that *prophesieth*, speaketh unto men "to edification and exhortation and comfort." According to these words of St. Paul, we would judge that these three things, speaking for "edification, "exhortation and comfort," form the essentials of a Christian prophet; nor is prediction here referred to, as being a necessary part of it. By turning to Acts xv. 32, we learn that "Judas and Silas, being *Prophets* also themselves, "exhorted the brethren with many words and confirmed them." Here also we find exhortation without prediction as forming a part of the prophetic office. In two instances only do we find one who held the Prophetic office speaking predictively (at least I can think of no others now). The first instance is where Agabus stood up "and signified by the Spirit that there should be "great dearth throughout all the world, which came to pass in the days of "Claudius Cæsar;" (2) and again where the same person "took Paul's "girdle and bound his own hands and feet and said, 'Thus saith the Holy "Ghost, so shall the Jews at Jerusalem bind the man that owneth this "girdle, and shall deliver him unto the hands of the Gentiles.'" (a) Yet we have no more right or authority from this, to say that prediction was a necessary part of the prophetic office, than we have to say that the power to work miracles formed a part of the Diaconate, because St. Stephen "did "great wonders and miracles among the people." (b)

From what we have said, I believe we may safely conclude that all those who in God's name, and by His authority, declare His will to dying men, and as His agents or ambassadors offer the means, and point out the way of reconciliation, and also administer the Sacraments and forbid or admit to their reception, and who by the power committed to them by God, exercise "the power of the keys," and who also, as His accredited and duly appointed representatives, solemnly bless and pronounce absolution, are therefore, truly and properly, and in full accordance with the model laid down in Scripture, to be considered prophets.

In this light I believe you will view the subject, for I learn from the *Kingston News*, Sept. 24th, 1875, that you delivered a lecture some years ago on "Three Prophets of our own," which was a sketch of the lives of Dr. Cook, (Presbyterian) Dr. Adam Clarke, (Methodist) and Dr. Carson (Baptist.) Your use of the word here fully bears me out in my position. For no other reasons could you apply the term prophets to them than those I have assigned.

In this light also I would look upon the office of Christian prophet, and also as being synonymous with that which you call Bishop or Elder. To understand it in this sense, will give us a fair key to the interpretation of Eph. iv. 11, and 1 Cor. xii 28, "Apostles, Prophets," etc., as referring to the first and second "ORDERS" of the Christian Ministry.

EVANGELIST is the other "office-bearer" which you tell us was not intended to be perpetuated in the Christian Church. In order to judge correctly in this matter, we must first learn what the office of an Evangelist is: and second, whether that office is, or was, an Order in the Christian Ministry.

That the Apostolic office was the chief one of all, the one in which all the others were contained, you have already acknowledged. That it was an Order which was intended to continue "always, even to the end of the "world," I think I have fully proven. That the office of Prophets was also an Order in the Christian Ministry, or at least a term used interchangeably with other words (e.g., *Episkopos* and *Presbuteros*) to refer to an Order, I

(y) Acts xxi. 8.

(s) Acts xi. 28.

(a) Acts xxi. 11.

(b) Acts vi. 8.

think I have also shown, and will speak of more fully again. But that the office or work of an Evangelist constituted an Order, or is used interchangeably with any other word to refer to an Order of the Ministry, I must deny *in toto*. An Evangelist had certain duties or works to perform which were peculiar to that office or position. This all will admit. But I am bold enough to say that neither you, sir, nor any other man, can find anything in Holy Scripture, nor yet in the ancient Christian writers, which would lead any one of ordinary ability to believe that Evangelists were an *Order* in the Ministry of Christ's Church. Remember that there is a distinction, and a wide one too, between an office and an Order; for example, the moderator of a presbytery has certain duties to perform, which the other members of that presbytery are not required or entitled to fulfil. A missionary has also certain duties to fulfil which are distinct from those required of a parish clergyman; yet I think you will agree with me in saying that neither of these offices constitute an Order in the Ministry. You tell us that "Evangelists were missionaries," (c) supposing they were (which, however, you cannot prove), are we therefore to conclude that all Presbyterian missionaries or moderators constitute another and distinct order in the Presbyterian ministry? I am sure that you will not state that they do.

In the "prelatic" Church of England, a missionary may be either a Bishop, a Priest, a Deacon, or even a Layman. To hear any of these four classes of Christians spoken of as being missionaries would you conclude that "missionaries" must therefore form or constitute a distinct Order in the Ministry. I think not.

You tell us, also, that Saints Philip, Timothy, and Titus, were Evangelists. Now, in all God's Word, from the first of Genesis to the last of Revelation, there is not the slightest statement, reference, or hint, that Titus was an Evangelist, or supposed to be such. Even St. Timothy is not called such, but is only urged by St. Paul to "do the work of an evangelist." (d) But granting that St. Timothy was an Evangelist as well as St. Philip, what does it prove? Certainly not that Evangelists were an Order in the Christian Ministry, but rather a peculiar office, duty, or work, which any man, irrespective of his Order, might hold and fulfil. St. Timothy was an Apostle, as we have already shown, and is called such in the plain words of Holy Writ, while St. Philip was only a Deacon, "one of the seven," (e) yet he was also an Evangelist. And not only do we find an Apostle and Deacon doing the "work of an Evangelist," but we also find laymen, as I am sure you will confess on my proof. The word Evangelist is formed from the Greek *euaggelizo*, which means "to bring joyful news, announce glad tidings, to proclaim the Gospel, to evangelize." (f)

Turning to Acts viii. 1-4, we read, "And at that time there was a great persecution against the Church which was in Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria *except the Apostles*, therefore they that were scattered abroad went everywhere preaching *euaggelizomenoi*, i. e., acting as evangelists of the Word." Here we find not the Apostles, but all the Church which was at Jerusalem, "except the Apostles," scattered abroad evangelizing or acting as Evangelists. As all the members of the "Church which was at Jerusalem" were not in Holy Orders, we must conclude that laymen of that Church did "the work of Evangelists." It therefore follows as a necessary consequence, that the office or "work" of an Evangelist did not constitute an Order in the Ministry of the Apostolic Church, but that it was an office, work, or duty, which an Apostle, a Deacon, or a Layman might fulfil, and had no more reference to Orders than the chairman of a mission board, or

(c) Page 20.

(d) II Tim. iv 5.

(e) Acts xxi 8.

(f) Greenfield *in loc.*

the president of a tract society would be considered to be an Order of the Ministry now-a-days. That Evangelists were missionaries in the modern sense of the word, that is, itinerating from place to place, I am sure neither you, nor any other person can prove. It may be assumed; but assumption, you will remember, is no *proof*. We have just as much right, perhaps more right, to assume them to be settled over districts or congregations. That they were preachers of the Gospel, I think all will acknowledge; but when we have arrived at this, we can go no further. We may therefore reasonably conclude, that so long as there is a man to be found who declares or makes known to others "the Gospel of Jesus Christ, the Son of God," (g) so long will the world possess an Evangelist, no matter whether he be Bishop, Priest, Deacon, or Layman, and that therefore Evangelists do not form an Order in the Ministry of the Church of God, neither in the Apostolic age nor since.

In reference to your third kind of "office bearer"—the fourth according to my examination—I would simply say that I do not believe "Bishops," as used in Holy Scripture, to be identical with "Pastors and Teachers," but rather with "Prophets;" while I consider "Pastors and Teachers," to be identical with your fourth, but my fifth kind of office-bearer viz., "Deacons."

On page 21 you tell us that "the Deacons had charge of temporal concerns, and were intrusted with the special duty of ministering to the necessities of the poor." Now, in what sense we are to understand the words "temporal concerns," as here used by you, I am sure I do not know. Evidently you do not consider "the special duty of ministering to the necessities of the poor" as being a "temporal concern," for this you "state to be a part of their duty as well as attending to temporal concerns."

Now, sir, if you, or any person else, will inform me what "temporal concerns" of the Church constituted the duties of Deacons, save that of "ministering to the necessities of the poor" I shall be very thankful. I am perfectly sure that in "the oracles of God" there is nothing which would point out, refer to, or hint at any "temporal concern" of the Church, save that of collecting or distributing the alms of the Church as being the special duty of the Deacons. I fear that in making this statement you have had the practice of the Presbyterians in your mind's eye rather than the statements of "the oracle of God" before your bodily eyes.

The first reference we have to this Order of the Ministry is in Acts vi., viz.: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the Ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: Whom they set before the Apostles; and when they had prayed they laid their hands on them." (h)

From this account we learn that the Deacons had "the special duty of ministering to the necessities of the poor;" but to read your little tract, a person would be led to believe that this duty "and temporal concerns" were the sole duties of their Order. If you mean to assert this, then I must say that Holy Scripture refers to other things as being performed by Deacons as such, and they were not "temporal concerns" either.

The first of these is *Preaching*. The qualifications required in a Dea-

(g) Mark i., 1.

(h) Acts vi. 1-6.

con specially point to this conclusion. They were not only to be men possessing all the ordinary virtues, but they were also to have a strong "testimony" that they were "full of the Holy Ghost" and of wisdom," and "holding the mystery of the faith in a pure conscience," and thus "pursue to themselves a good degree, and great boldness in the faith which is in Christ Jesus." (i) In full accordance with these requirements, we find the newly appointed Deacons acting. St. Stephen, we are told, was "full of faith and power." (j) And that he preached is evident from the acts of his persecutors, for "they were not able to resist the wisdom and spirit with which he spake. Then they suborned men which said we have heard him speak blasphemous words against Moses and against God," and we learn also the charge thus brought against him in the words: "This man ceaseth not to speak blasphemous words against this holy place and the law." (jo)

St. Philip, who was "one of the seven," we are told, "went down to Samaria, and preached Christ and the Kingdom of God." (k) And from Samaria we learn that he went to Azotus, from whence he "preached in all the cities until he came to Cæsarea." (l)

That Deacons were empowered to baptize is also shown by the action of Philip the Deacon, for we are told that he "baptized" those who believed in Samaria, and also the eunuch of Ethiopia. (m) This much, then, we may say is fully shown in "the oracles of God," viz.: That Deacons not only attended to "the necessities of the poor," but they also "preached" and "Baptized," and, besides, that there are no temporal concerns connected with the Church of God which they were required to attend to as a part of their duty, office, or Order, save those I have referred to. If you can find any such "temporal concerns" referred to Holy Scripture as an essential part of the office of a Deacon, I would thank you to point them out.

My reasons for identifying the office of a Deacon with the "Pastors and Teachers" spoken of by St. Paul in Eph. iv. 11, are as follows: The word *poimen*, pastor or shepherd, means not only a shepherd or herdsman, but also "a protector, guide, one who has the care of others, and provides for their welfare." (n) You have very correctly stated, as quoted above, that a part of the duty of a Deacon was "ministering to the necessities of the poor," as such, then, they were the *poimen*s or pastors of the poor committed to their charge, in having the care of them, and in providing for their welfare. And not only did they minister to the "temporal necessities of the poor," but to their spiritual necessities as well, for as we have seen above they were Ministers of the Word, in preaching, and also in administering Christian Baptism, thus feeding those committed to their charge with the food convenient for them, and therefore were *Teachers* as well as *Pastors*.

The office of ELDER or PRESBYTER will come under consideration at the examination of your "second principle."

Another "office-bearer," which neither of us has referred to as yet, is that of "ANGEL." This office is spoken of by St. John in Rev. i. 20 etc., where he speaks of the Angels of the seven Churches of Asia. This office I purpose noticing in my next, till then, I remain etc.

(i) Compare Acts vi. 3, and 1 Tim. iii. 9-13.

(j) Acts vi. 8.

(jo) Verse 13.

(k) Acts viii., 5-8.

(l) *Ib.* v. 40.

(m) *Ib.* 36-38.

(n) Greenfield *in loc.*

LETTER VI.

The subject which comes up for consideration in this letter is: "Were the Angels of the seven Churches of Asia a distinct Order in the Christian ministry, or was the word used interchangeably with others to signify an Order?"

In the first chapter of Revelation we have the account of St. John's appointment by our Lord to write to "the seven Churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." (n) In the second and third chapters we have these seven letters or epistles in full. Yet they are not addressed to the "Churches," but to the *Angels* of these Churches. "Unto the *Angel* of the Church of Ephesus write." "Unto the *Angel* of the Church in Smyrna write," etc. (o)

The first idea we would receive on reading these Epistles is, that these "Angels" are *individuals*, not a body or collection of individuals, for in each Epistle the address is in the singular number: "To the *Angel* of the Church of Ephesus," and so of all the rest. "I know *thy* works" are the emphatic words addressed to each of these "Angels," and they are each commended or warned according to these works. "I know *thy* works, *thy* labor, and *thy* patience, and how *thou* canst not bear them that are evil." * * Nevertheless I have somewhat against *thee* because *thou* hast left *thy* first love," etc. (p) "I know *thy* works and tribulation, and poverty, but *thou* art rich." * * Fear none of those things which *thou* shalt suffer." * * Be *thou* faithful unto death, and I will give *thee* a crown of life." (q) "I know *thy* works, that *thou* art neither hot nor cold, I would *thou* wert either hot or cold, so then because *thou* art lukewarm and neither cold nor hot I will spew thee out of my mouth," etc. (r) Let any man of even ordinary intelligence read these Epistles, and judge of their contents as he would judge the contents of any book, and I am convinced he will have the impression that each Epistle was addressed to an *individual* in each of these Churches who held a position or office in each Church called *Angel*, who by the office they held were the responsible representatives of their several Churches. It is true that the substance of these Epistles is for the people or Churches of which they are the Angels, as well as for themselves personally, and therefore He uses the plural number when speaking of the people, as e.g., "The devil will cast *some of you* into prison." (s) "In those days wherein Antipas was my faithful martyr, who was slain among *you*." (t); "and I will give unto every one of *you* according to *your* works." (u) From these passages we see that our Lord in speaking of or to the body of the people uses the plural number; we may, therefore, reasonably conclude that He would also have used the plural in speaking of or to the Angels if by that title He intended the body of the Clergy in these Churches. It is objected on the other hand that the Angel of the Church at Thyatira is addressed in the plural, and would therefore imply that the word "Angel" is to be understood of a body of Clergy or Ministers. The passage is as follows: "But unto *you* (plural) I say, and unto the rest in Thyatira, as many as have not this doctrine," etc. (v) Here the plural *you* is supposed to mean the "Angel" of the Church in Thyatira, and that by "the rest in Thyatira the people are referred to and intended. To this we may reply, that both

(n) Rev. i. 11.

(o) Ib. ii. 1-8 et al.

(p) Ib. ii. 2-4.

(q) Vs. 9-10.

(r) Ib. iii. 15-16.

(s) Ib. ii. 10.

(t) V. 18.

(u) V. 23.

(v) Ib. ii 24

the Sinaitic and the Alexandrine manuscripts agree in omitting the word—"kai," and—in this passage, so that the correct rendering of it would be, "But unto you, the rest of Thyatira, I say," or "But I say unto the rest of you in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden!" So that the plural *you* does not refer to the "Angel," but to the people, or at least "the rest of" them who had not been seduced by "that woman Jezebel which calleth herself a prophetess." From all of which we must say that "the Angel of the Church of Thyatira" was a single individual in that church, not a body of Clergy or any other body of men; and so of the others.

That these *individuals* called "Angels" possessed supreme authority in their several churches is evident from the epistles being addressed to them personally, while the subject matter was for the whole body of the people composing the several Churches, and also from the authority and power which these epistles recognize as inherent in, and belonging to, the Angel. Thus the Angel of the Church of Ephesus is commended because he exercised his judicial authority in trying "them which say they are Apostles, and are not," and proving them liars (*w*); and the Angels of the Churches of Pergamos and Thyatira are condemned because they *did not* exercise the same judicial authority—the one in that he permitted among his flock, "them that hold the doctrine of Balaam," and "also them that hold the doctrine of the Nicolaitanes (*x*); and the other "Because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants. (*y*) Here then the Son of God Himself recognizes these Angels as possessing the chief power, the supreme judicial and spiritually coercive authority in their several Churches, in commending one for exercising it, and blaming the others because they did not exercise it. Dr. Bowden imagines some Presbyterians as suggesting that the Angel of the Church of Sardis occupied an analogous position to that of the MODERATOR of a PRESBYTERY. His remarks on this are so forcible that I cannot forbear quoting them here.

"When our Lord blamed and threatened the Angel of the Church of Sardis might he not have said, 'Lord why blamest thou me? I have no more authority in Thy Church than any other Presbyter. We do everything as Thou well knowest, by plurality of votes, and those Presbyters who wish for a majority for the purpose of beginning the work of reformation have not yet been able to obtain it. I need not tell Thee that I am no more than the Moderator of the Presbytery, appointed to count their votes and keep order. Upon what dictate, then, of reason—upon what principle of justice am I to be blamed for the defects and corruptions in the Church. As a Moderator I have no relation to the Church. My relation is entirely to the Presbytery, and there I have but a casting vote. What then can I do? Why am I addressed in particular, and threatened with excision unless I repent? For my personal faults I humbly beg forgiveness, but I cannot possibly acknowledge any guilt as the Governor of the Church, when I bear no such character. Might not the Angel of Sardis have addressed Christ with the strictest propriety in this manner, and does not this show how utterly inconsistent your scheme of Church government is with these epistles. You might as well attempt to reconcile it with them as to reconcile a republic with a Monarchy.'" (*z*)

I think we may acknowledge the same, and say that "the Angel" was the supreme officer in each respective Church, and was possessed of supreme administrative authority. That the office of *Angel* was that of the Apostolic—that they were of the ORDER of APOSTLES, I believe for the following reasons, viz:

(*w*) Ib. ii 2.

(*x*) Vs. 12-15. (*y*) V. 20.

(*z*) Letters, Vol. 1, p. 117.

I. Because as we have already seen, (a) the words Angel and Apostle both mean the same thing—each signify “one sent—a messenger,” and both are translated such in the New Testament, the word “Angel,” however, much more frequently. We have, therefore, as much right to call “the Angel of the Church of Ephesus” “the messenger of that church,” as to translate “Epaphroditus—your apostle,” as “your messenger,” (b) or “our brethren, the Apostles of the Churches” as the “messengers” of the Churches. (c) This would lead me to believe the office of Apostle, and that of Angel to be identical.

II. Because these Angels possessed the supreme power and authority in their Church, and had under them that Order of the ministry known in Holy Scripture as “Bishops or Elders,” as had the Apostles. This is proven in the case of the Church of Ephesus, which years before this time had a number of “Elders or Bishops” duly appointed in it, and Deacons as well, (d) and what was the case in Ephesus we may reasonably believe to be the case in the other six Churches also. Therefore as the Angel is made personally responsible for these Orders as well as for the laity, we must believe him to be superior to them, as you state the Apostles were.

III. Because as a fact an Apostle did hold the chief authority in the Church of Ephesus. I have already shown that St. Timothy was an Apostle. That he was appointed in charge of that Church, by St. Paul, and possessed authority to rule and govern it—to ordain, and to excommunicate, I do not believe will be questioned by any who will read the two Epistles addressed to him. He would, therefore, very properly be held in some degree responsible for the character of the Church committed to his charge. Then by comparing his office of Apostle, and his authority and responsibility as such with those of the Angels of the seven Churches, I, at least, am compelled to believe that Angel, as here used, is but a synonym for Apostle, and that both were intended to refer to the highest Order in the Christian Ministry, viz., APOSTLES.

There is a *lapsus penne* in my first letter which I wish to correct here. In speaking of the origination of Presbyterianism with John Calvin, I say, “who though never ordained himself, composed an ecclesiastical system, etc.” What I should have said is, “who, though it is very doubtful, that “he was ever himself ordained, etc.” My authority for making this statement in reference to Calvin’s never having been ordained is as follows: In the first place CHAPIN, in his “view of the Primitive Church” (e) positively states that Calvin “never was in Priest’s orders.” The references he gives for this statement are, “Beza’s Life of Calvin.” “Spon’s History of Geneva,” vol. iii. page 243, cited in “Bayle, Hist. and Crit. Dic., vol. ii. p. 264—“Loti, History of Geneva, vol. iii. page 41 in Bayle,” and “Maimbourg’s History of Calvinism.” Beza certainly would be sufficient testimony to decide the matter, as he was the intimate friend and colleague of Calvin. My second reason for considering him unordained, or at least only as sub-deacon, is founded on the following facts: Calvin was born in A.D. 1509, in Noyon in France. In 1521 he received an appointment in the cathedral in that place, i. e., when he was about twelve years old. This undoubtedly created a desire for the study of theology, for while his father’s command was for his studying law, his own inclination was the study of theology; he therefore studied both. He afterwards held the benefice of Manteville, which in A. D. 1529 he exchanged for that of Pont l’Eveque, that is when he was but twenty years old, and therefore too young to be ordained; and Du Pin says that “he possessed these benefices without

(a) *Vide* letter iv.

(b) Phil ii. 24.

(c) I Cor. viii, 23.

(d) Acts xx. 1-7, and 1 Tim. iii. 8-12.

(e) Chapin’s Prim. Church, p. 408

"being in ecclesiastical orders," and it was about this time that he gave up his preferments, and applied himself to the study of law. The reason for his giving up the Church for the law, of course I do not know; but it is hardly to be supposed that after he had given up the Church, he would have received ordination in the Church of Rome. Besides it was when he was about twenty-three years old (circ. 1532) that he met Melchior Volmar, Professor of Greek, in Bourges, by whom he was converted to the principles of the Reformation, when he neither *would* nor *could* have been ordained in the Church of Rome. (f) After that time I can find no reference to his receiving any ordination save that of his election and appointment by the magistrates and people of Geneva to be their preacher and Professor of Divinity, which of course did not constitute him a Minister of God, but only an agent of the people. These reasons lead me to conclude that it is *very doubtful* if John Calvin, the founder of the Presbyterian system, ever was himself ordained to minister in the Word and Sacraments. However, if I can be shown *when, where, and by whom* he was ordained, my doubts will be happily removed. Till then they must remain.

In my next letter I propose to examine your "first principle or POPULAR ELECTION, in which you say "that in the Apostolic Church the office-bearers were elected by the people. Till then I remain yours, etc.

LETTER VII.

We now come to the examination of your "FIRST PRINCIPLE," in which you declare it to be a principle of the Apostolic Church that "*the office-bearers were elected by the people.*" (g)

"All offices in the Christian Church," you tell us, "take origin from 'the Lord Jesus.'" This is very true, and I think you will agree with me in saying that no man has the right to take upon himself the Ministry of the Word and Sacraments in the Church of the Living God, except he be duly commissioned as such by the Lord Jesus Himself. There is no truth more frequently referred to in the Presbyterian Confession of Faith, or more fully enforced, than the *necessity* of a duly appointed Ministry in order to the true and proper reception of the means of Grace such as Baptism, Public Prayer, Preaching, and the Holy Communion. (h) We will both agree, therefore, on this point, viz.: That every man who Ministers in Holy Things must be duly commissioned by the Great Head of the Church to act in this Ministry; otherwise his ministrations are not only *invalid*, but to say the very least *presumptuous*. When God commissions men to speak or act in His name He does so in one of two ways: either *MEDIATELY* or *IMMEDIATELY*. If it be *immediately*, then he addresses the persons thus chosen directly, and in that case gives them the power of working miracles or of prophecy, or both; thus attesting that the person sent is duly commissioned by Him to teach some particular truth or fulfil some particular mission. Of this class were Moses, Aaron, Elijah, Elisha, Isaiah and the twelve Apostles. Even our Blessed Lord Himself came with His mission and authority duly attested by the mighty works which He did openly and before the eyes of men.

But if it be *Mediately*, then the person is commissioned by some persons whom He has appointed to that office with power to transmit that authority which he intends to be perpetuated; or it may be, by confining the powers and the authority to the members of some family and their descendants. Thus in the Patriarchal dispensation the Priesthood was

(f) Vide Murdock's Mosheim, Vol. III., page 168, note.

(g) P. 25.

(h) Vide Confes. Faith xxv. 3; xxvii. 4, xxviii. 29; and Catech. 108, 156, 158, 159, 160, &c.

formed of the first-born out of each family. In the Mosaic dispensation the Priesthood was constituted by succession, or from father to son; while in the Gospel dispensation the priesthood is successive by a solemn appointment or Ordination by those who are duly qualified to transmit it or through whom it is transmitted to them. As for instance, St. Paul ordained Timothy and Titus, with power to transmit that authority to others. Therefore no man can claim to be a Minister of Christ except he has derived his commission in one or the other of these two ways. Indeed this matter of the true transmission of authority was considered of so much consequence by the "ancient fathers" of the Presbyterians, that the Westminster Assembly of Divines in a work published under their auspices, entitled "The Divine Right of the Ministry of England," declares as follows: "The receiving of our Ordination from Christ and His Apostles, and the primitive Churches, and all along through the apostate Church of Rome, is so far from nullifying our ministry or disparaging of it, that it is a great strengthening of it, when it shall appear to all the world that our ministry is derived to us from Christ and His Apostles by succession of a ministry continued in the Church for sixteen hundred years, and that we have a lineal succession from the Apostles." (hi)

It is true that none can now claim to have their authority immediately from our Lord, for as you say, in that case, "we require no more to induce us to submit to him." It follows therefore that those who minister at His altar must derive their authority to do so from Him, through those who are duly empowered to transmit it, otherwise their ministrations are opposed to the Ministry of God, and gathering not with Him are necessarily scatterers.

Here I cannot help noticing a slight mistake of yours. It is not of much consequence, it is true, yet that it is a mistake I am sure you will confess. On page 22 you say that "the Apostles were the only office-bearers chosen during the lifetime of the Lord." Is this really true? Were there no others? I think there were. By turning to St. Luke ix. we there see the account of our Lord sending forth the Twelve; the charge He gave them on their departure; their return, and other incidental matters. And then turning to the tenth chapter we read, "After these things," i.e., after the things recorded in the previous chapter, "the Lord appointed other Seventy also, and sent them two and two before His face into every city and place whither He Himself would come." (i) I do not believe, sir, that these "other Seventy also" were Apostles equally with the Twelve. Nor do I think that you will say they were of no authority and influence in the incipient Christian Church. If you ask me what Order these Seventy belonged to, I will reply by using the Irishman's privilege of asking another question, "Where do you find any account of the origination or organization of that Order in the Ministry which you call 'Bishops or Elders?'" For my own part, I look upon the Seventy and their appointment as the beginning of the Order, office, or class of office-bearers first spoken of in Acts xiv. 28 as "Elders," (presbyters). If you, sir, or any others, can show me that they were anything else, I will willingly resign my opinion.

"The departure of the Master, and the vacancy left in the list of the Apostles," you say, "gave opportunity for bringing into operation a new principle. The first chapter of the Acts of Apostles brings the whole matter before us. Let us specially examine the passage (Acts i. 18-26), that we may have full possession of the facts." (j)

I am not one of those who think that God's word ought to be read "without either note or comment," neither do I believe that we should read "the note or comment" without God's Word. Therefore I give the passage in full, instead of taking your analysis of it, or my own either. It is as follows:—

(hi) Divine Right, &c., p. 93.

(i) St. Luke x. 1.

(j) Page 23.

"And when they were come in, they went up into an upper room, where
 "abode both Peter, and James, and John, and Andrew, Philip, and Thomas,
 "Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes,
 "and Judas the brother of James. These all continued with one accord in
 "prayer and supplication with the women, and Mary the mother of Jesus,
 "and with His brethren. And in those days Peter stood up in the midst of
 "the disciples, and said, (the number of names together were about an hun-
 "dred and twenty): Men and brethren, this Scripture must needs have been
 "fulfilled, which the Holy Ghost by the mouth of David spake before concern-
 "ing Judas, which was guide to them that took Jesus. For he was numbered
 "with us, and had obtained part of this ministry. Now this man purchased
 "a field with the reward of iniquity; and falling headlong, he burst asunder in
 "the midst, and all his bowels gushed out. And it was known unto all the
 "dwellers at Jerusalem; insomuch as that field is called in their proper
 "tongue, Aceldama, that is to say, the field of blood. For it is written in
 "the Book of Psalms, Let his habitation be desolate, and let no man dwell
 "therein; and his bishoprick let another take. Wherefore of these men which
 "have accompanied with us all the time that the Lord Jesus went in and
 "out among us; beginning from the baptism of John, unto that same day
 "that He was taken up from us, must one be ordained to be a witness with
 "us of His resurrection. And they appointed two, Joseph called Barsabas,
 "who was surnamed Justus, and Matthias. And they prayed, and said,
 "Thou Lord which knowest the hearts of all men, shew whether of these two
 "Thou hast chosen, that he may take part of this Ministry and Apostleship,
 "from which Judas by transgression fell, that he might go to his own place.
 "And they gave forth their lots; and the lot fell upon Matthias; and he was
 "numbered with the eleven Apostles." (k)

In reference to this passage you say, "But let it be particularly observed
 "that while Peter explained the necessary qualifications and the peculiar
 "duties of the office; the appointment of the person did not rest with Peter,
 "but with the men and brethren to whom the address of Peter was directed."

In this connection please turn over to pages 88 and 89 of your pamph-
 let, and read them over, and then tell us why you say that the "men and
 brethren,"—that is the laity—had all to do in the appointment or election of
 Matthias, yet in reference to the Epistle from the Council of Jerusalem you
 try to affirm that they had nothing to do with it. Now, sir, why had they
 all to do, in the one case, and nothing whatever to do in the other? How-
 ever, my present object is to examine your "proof" cases for asserting
 popular election to be a principle of the government of the Apostolic Church.

But before we examine the text, to find out who the "men and brethren"
 were whom St. Peter addressed, it is necessary to premise: That this action
 of the Apostles took place between the Ascension of our Lord and the first
 WHITSUNDAY, and therefore *before* they were "endued with that power from
 on High," (n) which had been promised by the Lord and Master; *before* that
 Holy Spirit of Truth was sent so as to "guide them into all truth." (o)
 Their commission was not yet sealed by that Holy Spirit of God which they
 had been assured would come upon them, and for whose outpouring they
 were even then "tarrying in Jerusalem," and which was "to abide with
 them forever." (p) Their action, therefore, can hardly be looked upon as a
 proper precedent for the practice of the Church in all after ages. Indeed, the
 fact that they left the election or appointment to God's decision, casting lots,
 would be enough to show us that it was not to be taken for a precedent,
 otherwise casting lots must ever be "an Apostolic principle," in each and
 every election or appointment to the Christian Ministry, in order to the

(k) Acts i. 13-26.

(l) Page 23.

(n) Luke xxiv. 49.

(o) St. John xvi. 13.

(p) Luke xxiv. 49, and John xiv. 16.

validity of their ordination, which is a principle I think you will hardly maintain.

The "men and brethren" addressed by St. Peter you evidently consider to be the "disciples, the number of whose names together were about an hundred and twenty." I do not, and for the following reasons: Turning to my Greek Testament I find that it does not say "men and brethren," as in our English version, but *andres adelphoi*, that is, "brothermen," or, "*ye men who are especially my brethren*," an expression continually used in the Greek language in orations or direct addresses, as e.g. the address of Clearchus to his soldiers, "*andres stratiotai*." (q) These words of Clearchus were addressed to his soldiers, and do not necessarily include the camp-followers. So also the *andres adelphoi* of St. Peter do not necessarily include the disciples in the midst of whom he stood, and "the number of whose names together was" about an hundred and twenty."

To my mind the passage itself shows, and that most conclusively, that St. Peter was not addressing the body of the disciples, but the rest of the eleven Apostles. Hear his words. In speaking of the fall of the traitor Judas he says, "for he was numbered *with us*, and obtained part of *this* "ministry."

Now *with whom* was Judas numbered? Evidently with those whom St. Peter was directly addressing—that is the Apostles; for Judas was not numbered with the body of the disciples, neither did all the persons then present take part in the Ministry "from which Judas by transgression fell," for they were not all Apostles. It is therefore perfectly clear from this that St. Peter did not address the brethren of the laity, but those who were peculiarly his brethren—the Apostles—with whom he was numbered, and part in which Ministry he obtained.

Another expression he makes use of confirms me in this view. It is where he speaks of those from among whom the new Apostle was to be chosen, "wherefore of *these men* which have companied *with us*," &c. It is here the laity begin to appear. Had he been addressing "*the people*," as you tell us he was, would he not have said "wherefore from among yourselves elect "one," &c. But no; it is "wherefore of *these men*," that is, not "these men" he is addressing, but "these men" whom he is not speaking to at all, but which have companied *with us*, i.e., with those he was directly addressing. Therefore from the plain bearing of the language used, we must acknowledge that this address of St. Peter, while delivered in the presence of the whole body of the disciples, was to, and intended for his brethren the Apostles solely, to direct them to ordain one from among "these men" then around them, to that Ministry and Apostleship from which Judas by transgression fell, and which you and Dr. Campbell would have us believe "was not" intended to be perpetuated."

That portion of the sacred text, therefore, which you have placed so conspicuously in small capitals, "THEY APPOINTED TWO," simply refers to the action of the colleagues of St. Peter, viz., the Apostles—not that of "these men"—the laity who were present but who took no part in the work of electing an Apostle in the place of the traitor Judas. We may therefore endorse the saying of an abler man and a better than either of us—one too, who was not by any means a "Prelatist"—GROTIUS, who in his work on Church Government entitled "*De Imperio Summarum Potestatum circa Sacra Commentarius Posthumus*," says: "It is strange to me how some "have persuaded themselves that Matthias was elected to the Apostolate by "the people, for in St. Luke's account I can discover no vestige of it." (r)

So much for your first case in support of "Popular election," for by the plain wording of the text itself, it is evident that "THE PEOPLE" did not elect "Matthias to be a minister—a bishop—an Apostle."

(q) Anab. lib. i. c. 3.

Grotius, "De Imper. Sum.," chap. x. sec. 3.

The next case you bring forward in support of this question of popular election in the Apostolic Church is that recorded in Acts xiv. 23. "The 'authorized version,'" you say, "represents the two Apostles, Barnabas and 'Paul, as *ordaining* Elders in every Church, whereas the true meaning of 'the word in the original is 'to elect by a show of hands,' a fact now 'admitted by the best expositors. We must not allow a faulty translation 'to rob us of the testimony of Scripture to an important fact—namely, that 'the Elders of the New Testament Church were appointed to office by the 'popular vote.'" (s)

The reference to the "best expositors" which you give us is "See Dean Alford on the passage." I fear we are all too ready to call those who seem to agree with us on any point "*the best expositors*." But as some of "the 'best expositors,'" might I ask you to examine Hammond's notes on this very text, and also Suicer's remarks on the word itself (t), and compare them with "Dean Alford on the passage." You know that "in the mouth 'of two or three witnesses every word shall be established," and if you will but examine *all* the "best expositors" extant, I am sure that you will find very few, if any, of them saying that in this passage *the people* "by a show of hands" in a popular election did elect the Elders in every Church, as you would have us believe, but rather that it was the act of the Apostles Barnabas and Paul.

But let us turn to the passage itself. "And when they had *ordained* 'them Elders in every Church, and had prayed with fasting, they commended them to the Lord on whom they believed." The word here translated "*ordained*," you tell us, should be rendered "to elect by a show of 'hands.'" The word in the original is *cheirotoneantes*, formed from *cheirotoneo*, which Donnegan defines as follows:—"to stretch forth the hand—to 'vote in an assembly by extending the hand, hence with an accusative, to 'elect, to choose." Pickering's definition is "to raise up, and extend the 'hand—to vote, to sanction by a vote—to elect, to choose;" but Greenfield defines this word as follows: "To vote or choose by holding up the hand; 'to choose; appoint by vote, select, ordain, appoint, constitute." And now, sir, turn to your Greek Testament and read the passage itself in the original carefully and critically, and when you have done so, please say *who* are there represented as raising up or stretching out the hand to elect, choose, appoint, constitute or ordain the Elders in every Church? Is it *the people*, or is it the two Apostles, Barnabas and Paul? Now if the rules of grammar may be applied to this passage—if the words mean anything, or if we are to take the passage as it reads, then the clear evidence of the place itself is that it was the act of the Apostles, Barnabas and Paul, not the work of the people. Is it not clearly to be observed that the *cheirotoneantes*, the holding up or stretching out the hands to elect, constitute or ordain the Elders, was the act of the very same persons who are spoken of in vs. 22-23, as "*confirming* 'the souls of the Disciples" and "*exhorting* 'them, and who also "*commended* them to the Lord in whom they believed."

You must acknowledge that the persons who did any one of the above acts—"confirming," "exhorting," "commending," did also *stretch out the hand to ordain* the Elders; and if the holding out of the hands to elect the Elders, or the electing "them by a show of hands," was the act of *the people*, as you would have us believe, then we must also say that *THE PEOPLE* "*confirmed* the souls of the Disciples," and that it was *THE PEOPLE* who "*exhorted* them to continue in the faith," and it was *THE PEOPLE* also who "*commended* them to the Lord in whom they believed." But, as you must now be aware, the passage has no reference to the acts of *the people*, but of Sts. Paul and Barnabas. Indeed, the thirteenth and fourteenth chapters, and part of the fifteenth, are simply an account of the labors and acts of

(s) Page 24.

(t) Suicer, Thesaurus Eco., in verbo *cheirotoneo*.

these two Apostles, a declaration of what *they* did, not what *the people*—the laity of the Church, did. It was the Apostles Barnabas and Paul who, having preached the Gospel in the city of Derbe, “and had taught many, *they*” (Barnabas and Paul, not *the people*) returned again to Lystra and to Iconium and Antioch *confirming* the souls of the disciples and *exhorting* them (*the people*, not Barnabas and Paul) to continue in the faith, and that we must through much tribulation enter into the Kingdom of God. And when *they* (the same Barnabas and Paul, not the people) had ordained (*i.e.*, stretched forth their hands ordaining, constituting, etc.) Elders in every Church, and had prayed with fasting, *they* (*i.e.*, Barnabas and Paul) commended *them* (*i.e.*, the newly-ordained Elders and the assembled people) to “the Lord on whom they (all) believed.” This is the sense of the passage as clearly as language can express anything.

So much then for your second case to prove “popular election” to be a principle of the Apostolic Church Government, for the clear evidence of the passages themselves proves the contrary. But before I leave this case and enter on your other, I would ask you to refer to Acts x. 41, where St. Peter uses this word with *pro*, to express the choice of witnesses of the resurrection by God. Now, if the word means to elect by a show of hands, in Acts xiv. 23, it must mean the same in Acts x. 41. But in the name of all that may be called common sense do not ask us to believe that it was “by a “show of hands” that these witnesses were “chosen before of God;” and if not here, why in the other?

In your next case, however, you have some grounds for your position, for it is certain that the seven Deacons were chosen by the brethren. But when we consider the circumstances under which they were chosen and within what limitations; we may learn how far it may be made a precedent for the election of Bishops and Priests as well as *Deacons* for all time to come. I think an examination of the matter will fully show how far the circumstance is to be made a precedent.

The words are—

“And in those days, when the number of the disciples were multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples *unto them* and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look you out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business, but we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they choose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochoros, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the Apostles: and when they had prayed, they laid their hands on them.

“And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

And Stephen, full of faith and power, did great wonders and miracles among the people.” (u)

Your account of the matter is as follows:

“The Grecians began to complain against the Hebrews, how that their widows were neglected in the daily ministrations. *Hitherto the twelve had attended to the wants of the poor*, but their hands were at the same time full of other work; and among such a multitude it is not surprising that some were neglected, nor is it very wonderful, considering what human nature is, that some are found to murmur, even when the Apostles managed the business. What was now to be done? A division of offices was

(u) Acts vi. 1-8.

"clearly a necessity. But, were the Apostles to take it on themselves to select persons on whom should devolve the duty of attending to the temporal wants of the community? Had they done so, few would dispute their right, or venture to charge inspired men with the exercise of a despotic or unwarranted authority. But, instead of this, they adopted a course of procedure unaccountable to us on any other principle than that they purposely managed the matter in such a way as would guide the Church in the appointment of office-bearers when they themselves would be removed, and thus form a precedent for future ages." (v) The italics are mine.

My dear Sir, who told you that "hitherto the Twelve had attended to wants of the poor?" Is it once said so in God's Word, or is it stated in any work of the Fathers for the first four hundred years after Christ? If not, please tell us where you learned all this? Have you read Mosheim's Ecclesiastical History, a man who certainly was not a "Prelatist?" Speaking of this matter he says, "*Ministros seu Diaconos*, etc., There can be no doubt that the Church had its Ministers or Deacons. As no society can exist without its servants, still less can such an association as the first Christians afford to be without them. And those *young men* who carried out the corpse of Ananias and his wife were undoubtedly the DEACONS of the Church at Jerusalem." (v)

And on this paragraph he has the following note: "*Ne quis hoc nimis*, etc., Lest any be surprised that I should consider the *young men* who committed to the earth the dead bodies of Ananias and Sapphira to be the Deacons of the Church in Jerusalem, they are requested to consider that the words *neoterioi* *neaniskoi*, *young men*, are not always titles of age, but more frequently among the Greek and Latin writers indicate a function or office. The same change is made in these words as in that of *Presbyter*, which every one knows is indicative of age, yet is seemingly used of office. As, therefore, the word *Presbyter* frequently denotes the head of a College or society without any regard to age, so also the *young men* and the *younger* not unfrequently denote the servants or those who stand in waiting, because ordinarily it is men in the full vigor of life who perform this office. Nor is this use of the word foreign to the New Testament. The Saviour Himself seems to use the word *neoterioi* in this sense, Luke xxii. 26, *ho meizon en humin, genesetho hos ho neoterios*. The word *meizon* He Himself explains by *hegoumenos*, so that it is equivalent to ruler or presbyter; and instead of *neoterioi* He in the next clause uses *ho diakonon*, which places our interpretation beyond all controversy. So that *meizon* and *neoterioi* are not here indicative of certain ages, but of certain offices, and the precept of Christ amounts to this: Let not him that performs the office of a presbyter or elder among you think himself superior to the public servants or deacons. Still more evident is the passage (x) *homoiotes neoterioi hypotagete tois presbuterois*. It is manifest from what goes before that *presbyter* here is indicative of rank or office denoting teacher or ruler in the Church, therefore its counterpart *neoterioi* has the same import; and does not denote persons young in years, but the servant or Deacon of the Church. St. Peter, after solemnly exhorting the Presbyters not to abuse the power committed to them, turns to the Deacons and says: 'And likewise ye *younger*, i.e., ye Deacons, despise not the orders of the Presbyters, but perform cheerfully whatever they require of you. In this same sense the term is used by St. Luke, Acts v 6, 10, where *neoterioi* or *neaniskoi* are the Deacons of the Church at Jerusalem, the very persons whom a little after, the Hellenists accused before the Apostles of not distributing properly the contributions for the poor. I

(v) page 29.

(w) Mosheim Hist. Eccl. (Helmstead 1755) p. 46.

(x) 1 Peter v. 15.

"might confirm this sense of the term *young men*, by numerous citations "from Greek and Latin writers, both sacred and profane; but this is not the "place for such demonstrations."

Now, sir, have not "all those who profess and call themselves Christians" the perfect right to take Mosheim's opinion on this subject instead of yours? And are they to be blamed for so doing?—Just read the passage again and say whom we are to believe—yourself or Mosheim—or who has given an interpretation most in accordance with God's word. For my own part I must say that your ideas on the subject are *rather far-fetched*.

However let us turn to the passage itself, and in doing so let us particularly remember that no matter what the powers, authority or office which the *laying on of the hands of the Apostles* may confer upon these Deacons, yet it is very evident that their being referred to the appointment or nomination of "the brethren," was upon the single and simple principle of choosing fit and proper persons to whom the contributions of the Church might be entrusted. This, we see, was the only thing in agitation; and we see from the names of the persons so chosen, that they were of the same class, or, I may say, nationality, as those who "murmured." And the Apostles themselves assigned to them that special duty in the words, "Look ye out seven men, "etc., whom we may appoint over this business."

We should remember, also, that the Apostles did not leave the matter in the hands of the *people*, but instructed them as to the character and standing of the persons to be chosen. They were to be "men of honest report, "full of the Holy Ghost and wisdom." Not simply the *ordinary* influences of the Holy Spirit, for these all Christians possess, and are not discernible, as they are spiritual; but men who possessed the *extraordinary* influences of the Holy Ghost, who by their outward acts would show forth that they were chosen before of God for this office. Therefore, by this limitation, persons were chosen which, in their character and endowments, were also fitted for the higher and holier authority with which they were endowed by the laying on of the hands of the Apostles.

These Deacons, therefore, so far as they were to be the trustworthy curators and distributors of the alms of the Church, were chosen by its members, thus fulfilling the rule of St. Paul, "Avoid this that no man "should blame us in this abundance which is administered by us, providing "for honest things not only in the sight of the Lord, but also in the sight of "men." (y) Yet in the higher and holier duties to which they were appointed by the laying on of the hands of the Apostles, they had the *Divine* testimony that they were fitted for the position of Ministers of the Gospel, in that they were "full of the Holy Ghost and of wisdom," and when that Divine testimony is given, nothing further is, or can be, required.

I therefore leave it to you to say how far this extraordinary and peculiar act of the Apostles is to be made a precedent for the election and appointment of Ministers—Bishops, Priests, and Deacons—in the Church of God, and what authority it confers upon the people to elect their own pastor. I shall say no more now than to quote the words of the colleague of John Calvin, the founder of the Presbyterian polity—Beza, who says, "they [the election "of Matthias and the Deacons] are nothing to the purpose, which has been "fully proven by the Gallican Synods against Morell and his followers." (z)

This, then, is the last case which you give us in proof of your "FIRST "PRINCIPLE" of popular election in the appointment of persons to the Christian Ministry. If this same principle constituted a part of the government of the Apostolic Church, why should it be overlooked by St. Paul in his instructions to Sts. Timothy and Titus as to *how*, and *what manner* of persons were to be ordained Bishops and Deacons? If "popular election" was to be a principle of the Apostolic Church, why should that principle be

(y) II Cor. viii 20, 21.

(z) Tract. Theo. (Genev. 1588) vol. iii. ep. 88, p. 807.

as t aside or never once referred to, in every other allusion to the ordination of either "an Apostle, a Bishop, a Minister," in all God's word? Would not St. Paul have informed Sts. Timothy and Titus that *they* were not to "ordain" Elders or Presbyters, nor yet Deacons by their own authority, that he had not left them in Ephesus and Crete to do this: but that *they* (the Presbyters or Deacons) were to be "elected by a show of hands," and that their appointment, etc., was of no value without this the great prerequisite of popular election? (a)

From what has gone before we find, therefore, that "popular election" was not a principle of the Apostolic Church, and that the very cases which you bring forward in proof of your position, are declared by the colleague of the Founder of the Presbyterian polity to be "nothing to the purpose," and that no vestige of the principle can be discovered in Holy Scripture.

I will proceed in my next to examine your "SECOND PRINCIPLE." Till then I remain, etc.

LETTER VIII.

We now come to the examination of your "second principle," which you state to be that "in the Apostolic Church the offices of Bishop and Presbyter were identical." Had you expressed this a little differently, there would not have been the slightest necessity for me to say a word on the subject. Had you even expressed it as Mosheim does, *Præfati ecclesiæ dicebantur vel Presbyteri, etc.* The rulers of the Church were called either Presbyters or Bishops, for it is evident that both terms were used promiscuously in the New Testament to designate the same class of persons; (b) or had you even adopted the words of the infidel, but painstaking Gibbon, which you quote, I would not have objected in the slightest, for they state in correct language, the well-known fact that the Order in the Christian Ministry, now known as Priests or Presbyters, is referred to in the New Testament, under both terms of Bishop and Presbyter, i.e., the two names are applied indiscriminately to the one Order. We must remember, however, that two offices cannot be identical, otherwise they would not be two but one office, e.g., two men cannot be identical even though they may possess similar names, form, features, and clothing; yet any man is identically the same man, though he may have a dozen *aliases*, and been continually changing his attire.

This, therefore, I fully accept as true, that in the Apostolic Church the terms *Bishop* and *Presbyter* or *Elder*, were applied interchangeably to the one Order, which is now known as Priests or Presbyters. Another point, however, you have totally failed to recognize, in this connection, viz., that there was another Order superior to, and distinct from the Presbyter-bishop, if I may so term him, called *Apostle*. On page 20, you acknowledge both the distinction and superiority of the Apostolic Order, and in Letter iv, I have shown its permanency; that it was intended to continue "always, even to the end of the world." In them we find the highest, most supreme Order, while in Presbyter-bishops we find the second Order. The first Order is known by the title *BISHOP*, the second by the term *Priest* or *Presbyter*. But you will reply, I have proven that, "in the Apostolic Church, the offices of Bishop and Presbyter are identical." (c) My dear sir, you have proven nothing of the kind, you have simply been expending your time in showing what never yet was denied that I know of, viz., that *Presbyters* in the New Testament are called *Bishops* and *Presbyters* interchangeably, and you then proceed

(a) *Vide* Ep. to Tim. and Titus.

(b) *Hist. Eccl. Sæc. i. pars. ii. 8.*

(c) Page 28.

to assume that (d) the Bishop of London belongs to the same Order as those called *Bishops* in the New Testament, and so arrive at the sage conclusion that he is nothing more than a *Presbyter*—in other words an usurper.

But let us examine the scriptural statements in reference to this Order of *Presbyter-bishops*. That they were distinct from and inferior to the Apostles, it is unnecessary to prove, as you have already acknowledged it. That they were an *Order* in the Christian Ministry, is also needless to prove. That the Order was intended to be permanent, is implied in the words of St. Paul to St. Timothy, "If any man desire the office of a Bishop, (i.e., a *Presbyter*) he desireth a good work." (e) It is implied also in the fact that they were associated in ecclesiastical acts and decisions—as for instance in the Council of Jerusalem, "The Apostles and *Elders* and Brethren greeting, &c." (ff)—with the Order of the Christian Ministry—the Apostles—which have their permanency assured by the express words of our Divine Master Himself. And here I would ask you to particularly remember that neither the *Presbyters* nor yet the *Deacons* have the permanency of their Orders so clearly and fully assured in the plain words of Scripture as have the Apostles. That these *Presbyters* or *Elders* were Ministers of the Word and Sacraments is plainly shewn from the qualifications required of those who desired that good work. Thus he must "be apt to teach," (f) and one who "ruleth his own house well," (g). He is also said to be "a servant of God," (h), and as such is required to hold fast the faithful word as he hath been taught that he may be able by sound doctrine both to exhort and convince the gainsayers," (i). It was also their duty to take heed to themselves, "and to the flock (*poimnioi*) over which the Holy Ghost hath made them *overseers*," (i.e., Bishops *episcopous*) to feed (*poimainein*) the Church of God which He "hath purchased with His own blood," (j). From what has gone before, therefore, we learn this much, viz.: 1st. That *Presbyters* were also called Bishops in the New Testament; 2nd. That these Bishops, *Presbyters* or *Elders* constituted a separate and distinct Order in the Christian Ministry; 3rd. That this Order was permanent; 4th. That the members of this Order were inferior, and subject to the Order called Apostles; 5th. That they were Ministers of the Word and Sacraments; and 6th. That they were superior to the Order of *Deacons*, and consequently the second Order in the Ministry of the Apostolic Church.

And now, sir, let us return to the examination of the fact—for it is a fact—of the community of names as applied to the one Order of *Presbyters* or *Elders*. Through this community of names as used in Holy Scripture, you seek to *confuse* the minds of the illiterate upon a subject on which it should be your object to enlighten them, viz., This community of names in the Holy Scripture, as applied to the Order of *Presbyters* does not exist now, but that the term Bishop refers to one Order, and the title *Presbyter* to another. Doing this you would only be doing your duty, for as a matter of fact, there is as much difference between a Bishop and a Priest or *Presbyter* of the present day, as there was between the Apostles and *Presbyter-bishops* of old, or St. Timothy and the *Elders* of Ephesus. Now, your words are these: "If the offices of Bishop and Elder were quite distinct—if a Bishop "were an office-bearer, bearing rule over a number of Elders, [i.e., *Presbyter-bishops*] it does seem strange that no passage of Scripture speaks "at the same time of Bishops and Elders." (k) Now, sir, where do you

(d) P. 31.

(e) 1. Tim. iii. 1.

(ff) Acts xv. 23.

(f) 1. Tim. iii. 2.

(g) *ib* 5.

(h) Titus i. 7.

(i) *Ib*. 9.

(j) Acts xx. 28.

(k) Page 26.

find any reference to "a bishop (i. e., Presbyter-bishop) bearing rule over a "number of Elders (i. e., Presbyter-bishops)?" Of course you find none in Scripture. Why then do you drag in this apparently outside idea? I will tell you. You find in Prelacy a certain Order or class of Church officers called *Bishops*; you find also that these Bishops exercise jurisdiction and authority over the Order you call Presbyters or Elders, and desiring to give them a *quietus* in passing, would seek to make us believe that the "Bishops" of the present day, and those called "Bishops" in the New Testament, belong to one and the same *Order*, hence you say, "if a Bishop were an office-bearer bearing rule over a number of Elders, it does seem strange that no passage of Scripture speaks at the same time of Bishop and Elder." My dear sir, you are a "*Professor of Church History*." As such, therefore, I ask you: *Is it strange?* Being a Professor of Church History, you must have heard of THEODORET, Bishop (not Presbyter-Bishop) of Cyrus. Concerning him, Mosheim says, "*Post Nunc Theodoretus, Cyri episcopus commemorandus est, etc.*" After him (i. e., Cyril of Alexandria) Theodoret, Bishop of Cyrus, must be mentioned, an eloquent, copious and learned writer, whose merits "in every branch of theological learning are by no means to be condemned;" (m) and Murdock, a learned Presbyterian, says of him, "He was frank, open-hearted, ingenious, had elevated views and feelings, was resolute and unbending, yet generous, sympathetic, and ardently pious. His learning was great, his genius good, and his productions the best of the age." (n) In one of these productions Theodoret informs us: "*tas de nun, etc.*" Those now called Bishops were anciently called *Apostles*, but as time passed on, the name *Apostle* was restricted to those who were more especially Apostles (i. e., the Twelve,) and the rest who had formerly the name Apostles were termed Bishops; thus Epaphroditus was the Apostle of the Philippians, Titus of the Cretans, and Timotay of the Asiatics." (o) This pious historian and Bishop knew as well as either you or I, that in the Holy Scriptures the terms Bishop and Presbyter were applied interchangeably to the Order known in his days and in ours, as Priests or Presbyters. He knew also, what we as Christians should know, that from the Apostolic age, down, a Priest or Presbyter was never called a Bishop. Therefore, fearing that "unlearned and ignorant men" might be confused or misled, he proceeded to explain the reason why Bishops are not now called Apostles, nor Priests styled Bishops. His object was not to confuse, but to make plain. Theodoret was born A. D. 386, in Antioch, and died Bishop of Cyrus (i. e., Apostolic-Bishop), in A. D. 457, being seventy-one years of age, and thirty-seven years a Bishop. And the ancient writer under the name of Ambrose refers to the same fact. (p) Again, Hugo Grotius, who was certainly no prelatist, can tell us in his comment on Acts xi 18, "*Qui Apostolorum Hierosolymis erat is munere fungabatur quo postea Episcopi ideoque Presbyterus convocabat, etc.*" The one of the Apostles who was at Jerusalem did that which the Bishops afterwards performed, and called together the Presbyters; except perhaps this James was the Lord's brother, "not the Apostle (i. e., James, the brother of John) but the Bishop."

Again, "*Queri potest cum tam antiquum quoque, &c.*" As the office of "those who presided over the Presbyters by a certain perpetual dignity was so ancient and also approved by Christ Himself, it may be asked by what name was that honor called before the common name of Bishops began to be applied peculiarly to this presidency, which Jerome thinks happened about the eighth year of Nero? The ancient fathers think that these chiefs of the Presbyters were called *APOSTLES*."

"The Revelation shows that the name of ANGEL was anciently given to

(m) Hist. Eccl., p. 207.

(n) Murdock's Mosheim, vol. 1, p. 380.

(o) Comment. in I Tim iii.

(p) Bingham's Orig. lib. ii. c. ii. 1.

"him who afterwards began to be called *Bishop*." "By this name Justin Martyr calls the Bishop in his second apology." (g)

With these facts of Church History before us, I ask again, is it *strange* that in Holy Scripture there is no passage speaking of Bishops and Elders or Presbyters? Is it *strange* that the New Testament does not refer to the fact that the title *Bishop* was separated from the second Order or Presbyter-Bishops and applied solely to the first Order or *Apostles*, when we know that it occurred *after* the close of the Canon of Scripture? It would be *strange* indeed if the fact were at all referred to in Holy Writ. The *beginning* of the change we can find in Scripture, as *e.g.*, we find the Apostles or chief rulers of the seven Churches of Asia (r) termed not Apostles but *Angels*, a different word, yet with an almost identical meaning.

This, then, is the substance of the matter. Those who are now called *Bishops* were originally called *Apostles*. After the death of the Twelve those who were ordained to succeed them in the government of the Church being inferior to them in the working of miracles; and not being personally attendant on our blessed Lord, although possessing all their ordinary powers and privileges, yet in their humility did not consider it proper to be called Apostles, but dividing the names hitherto applied interchangeably to the second Order, they left to the Presbyters the name *Presbyter*, and they themselves were called *Bishops*. This, therefore, completely refutes your second principle, "that the offices of Bishop and Presbyter were identical," for the office or Order composed of those now called Bishops is identical with that known and referred to in Scripture as *Apostles*, while that now known as Priests or Presbyters is identical with the Order of the Christian Ministry spoken of in the New Testament under the names of Presbyters and Bishops indiscriminately.

This point is still further substantiated by the fact that while in Scripture the terms *Bishop* and *Presbyter* are promiscuously used in connection with the second Order or *Presbyters*, in the post-Apostolic age, the titles *Apostle* and *Bishop* are used interchangeably to indicate the first and highest Order, or that now known as Bishops. Thus—St. James, the Lord's brother, was not one of the original Twelve, *i.e.*, he was not James the son of Alphaeus, nor yet James the son of Zebedee and brother of John. He is however positively stated to be an Apostle by St. Paul in the words, "But other of the Apostles saw I none save James the Lord's brother." (s) That he possessed chief authority in the Church at Jerusalem is shown not only in the passage just quoted, but also in Gal. ii. 9, where St. Paul places him before St. Peter and St. John. It is also implied in Acts xxi. 17, 18, where we are told that on the arrival of St. Paul and his company in Jerusalem "the brethren received us gladly, and the day following Paul went in with us unto James; and all the elders were present." Why speak of James more especially, or indeed why go in to him at all if it were not a recognition of his authority as chief ruler of the Church in that city. But in Acts xv. it is more clearly evinced, for there we find him presiding at the council of Apostles and Elders, and authoritatively pronouncing judgment in the words, "Wherefore my sentence is that we trouble not them which from the Gentiles are turned to God" (t); notwithstanding this, by the unanimous testimony of all the early Christian writers, St. James was the first *Bishop* of Jerusalem. Hegesippus, who wrote about A.D. 160, quoted by Eusebius (u), informs us that "the Jews, after Paul had appealed to Cæsar, and had been sent by Festus to Rome, foiled in the hope of trapping him "in the snares they had laid, turn themselves against James the Lord's brother, to whom the Episcopal seat at Jerusalem was committed by the

(g) Grotius De imperio sum., &c., j. xi., sec. 7.

(r) Rev. ii. and iii.

(s) Gal. i. 19.

(t) Acts xv. 19.

(u) Eusebius Hist. Eccl. lib. ii. c. 23.

"Apostles." Again, Clement of Alexandria, who wrote about A.D. 193, as quoted by the same Eusebius (v), in the sixth book of his *Stromata* says, "Peter and James and John after the ascension of our Saviour, though they had been preferred by our Lord, did not contend for the honor, but chose James the Just as Bishop of Jerusalem;" and in his seventh book he thus identifies this James: "Paul also mentions the Just in his Epistles." But "other of the Apostles" says he 'saw I none save James the Lord's brother.' The Apostolic Constitutions which are ascribed to Clement of Rome bring in the Apostles as saying, "Concerning those whom we ordained Bishops in our lifetime, we make known to you that they were these. James, our Lord's brother, was ordained by us Bishop of Jerusalem, etc." And so also by Jerome, by Cyril of Jerusalem, Augustine, Chrysostom, Epiphanius, Ambrose, and a great many others—all unite in calling St. James the first Bishop of Jerusalem, even though he is called an *Apostle* in the Scriptures.

Epaphroditus is another who is called an Apostle in Holy Scripture (w). "Messenger" it is rendered in the authorized translation, but it is, as you are aware, "*Apostle, Apostolos*," in the original. Jerome, who wrote about A.D. 374, in his commentary on Gal. i 19, refers to this fact in the words, "*Paulatim tempore precedente et alii ab his quos Dominus elegerat ordinati sunt Apostoli sicut ille ad Philippenses sermo declarat dicens: necessarium existimavi Epaphroditum, etc.*" By degrees, as time passed on, others were ordained Apostles by those who had been chosen by the Lord, as the passage to the Philippians declares: "I thought it necessary to send to you Epaphroditus, your Apostle," while Theodoret in commenting on the same passage states as a reason for his being called an *Apostle* that he was entrusted with the Episcopal government as being their *Bishop*. To come more distinctly to the matter, Clement, Bishop of Rome, "a companion and fellow-laborer" of St. Paul (x), is called "*Clement the Apostle*" by Clement of Alexandria (y). Ignatius, Bishop of Antioch, is called "*Apostolos, Episcopos, Apostle and Bishop*," by Chrysostom; and Eusebius, in speaking of Thaddeus being sent by St. Thomas to the Prince of Edessa, calls him "*the Apostle Thaddeus*," while Epiphanius calls both St. Mark and St. Luke *Apostles*. These references are but a few of many which give us the assurance that the title *BISHOP* was separated from the second Order and applied solely to the first. I might say much more upon this subject, but consider that enough has been said to refute your second principle, and instead, to establish this, viz.: *That the Orders or Offices in the Christian Ministry now known as Bishops and Presbyters are not identical, but distinct and separate, the Order of Bishops being identical with those known as that of Apostles in the Scriptures, while the Order of Presbyters is identical with that held by those who have both the names Bishop and Presbyter applied to them in the New Testament.*

In my next I purpose examining your third principle. Till then, I remain, etc.

LETTER IX.

Your "third principle" is thus stated: "IN EACH CHURCH THERE WAS A PLURALITY OF ELDERS" (z). To maintain this to be a principle of government in the Apostolic Church you bring forward Acts xiv 23, xx 17, and Phil. i 1. Before entering upon the examination of these texts it is necessary to recall what has gone before. We have seen, 1st, *That the Apostolic Order also called Angels was a permanent Order in the Christian Church* (a).

(v) Lib. ii. c. 1.

(w) Phil. ii 25.

(x) Phil. iv 8.

(z) Page 32.

(a) Vide Letters iii, iv, vi, vii, viii.

(y) Clement Alex. *Strom.*, lib. iv.

2nd, That the Order of *Apostles* was superior to all the other Orders in the Ministry (b). 3rd, That the Order known in the New Testament as *Bishops* and *Presbyters* or *Elders*, and sometimes as *Prophets*, is the next highest Order in the Apostolic Church, and was intended to be permanent (c). 4th, That Holy Scripture cannot be expected to take cognizance of facts that occur after the close of the Canon (d). 5th, That after the close of the canon of Scripture the title *Bishops* was separated from the second Order—that of *Presbyters* or *Elders*—and universally applied to the first or highest Order, that of *Apostles* (e). 6th, That the designation or appointment of persons to any of the Orders of the Christian Ministry did not depend upon their election by the people or Laity (f). 7th, That the Order now known as that of *Bishop* is identical with that of *Apostles* in Scripture (g). 8th, That the Order now called *Priests* or *Presbyters*, is identical with that referred to in the New Testament, under the titles of *Bishops*, *Presbyters* or *Elders* and sometimes *Prophets*. (h). These things being borne in mind will enable us to understand what follows, and prevent any confusion of Orders to arise on account of the confusion of names and titles as read in Holy Scripture. That this confusion of names should not produce a confusion of ideas on this subject, may be illustrated by the following, which I find ready to my hand, and will quote here: "One irregularity in regard to the application of names is particularly worthy of notice. The word 'Sabbath' is applied in Scripture to only the Jewish day of rest; by very common use, however, it means the Lord's Day. Now 'the Sabbath' is abolished by Christianity, and the observance of it discountenanced (i), yet ministers of the Christian denominations are constantly urging their Christian flocks to keep 'the Sabbath.' Does any confusion of mind result from this confusion of names? We suppose not. All concerned understand that in Scripture the word means the Jewish Sabbath, while out of Scripture the same word is applied to the Christian Sabbath. Let the same justice be done to the word 'Bishop.' In Scripture it means a *Presbyter* properly so called. Out of Scripture, according to the usage, next to universal of all ages since the Sacred Canon was closed, it means that *Sacerdotal Order*, higher than *Presbyters*, which is found in Scripture under the title 'Apostle.' When a Christian teacher who enjoins the observance of the day which he calls 'the Sabbath,' is asked for his New Testament authority, he has to exclude all the passages which contain that word, giving them a different application, and to go to other passages which do not contain it; and he argues that he seeks the *thing* and not the *name*. And when we *Episcopalians* are asked for inspired authority for 'Bishops,' we do the very same; we give a different application to the passages which contain that word, and build on other passages which teach the fact of *Episcopacy* without that appellation" (j).

But to return. The first passage you refer us to as a support of your third principle, is Acts xiv 23, "And when they had ordained them *Elders* in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed." With the authorized translation you declare yourself dissatisfied, and therefore favor us with one of your own, in the following: "And when they had chosen for them by *suffrage*, *Elders* in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Your use of this passage I have referred to before (k), and will now examine more fully. You will of

(b) Vide p. 20 of your Tract, and Letters iii, iv, vi, vii, viii.

(c) Vide p. 21 of your Tract and Letters v and vii.

(d) Letter vii.

(e) Letter viii. (f) Letter vii. (g) Letter viii. (h) Letter v, viii.

(i) Col. ii, 16 and 17; Gal. iv 10.

(j) Epis. tested by Scripture, page 13.

(k) Letter vii.

course, recognize my right to be dissatisfied with both translations, and to prefer my own.

Before giving my translation I will refer to the use you wish to make of this passage. On page 24 you say "The authorized version represents the 'two Apostles, Barnabas and Paul, as *ordaining* Elders in every Church,' whereas the true meaning of the word in the original is 'to elect by a show of hands'—a fact now admitted by the best expositors. We must not 'allow a faulty translation to rob us of the testimony of Scriptures to an 'important fact—namely, that the Elders of the New Testament Church 'were appointed to the office by the popular vote.'" In Letter vii I have shown most conclusively that "the holding forth the hands to choose, appoint, constitute, *ordain* 'these Elders, was the act of St. Paul and St. Barnabas, *not of the people*. That as it was these two Apostles who "*preached the Gospel*" in Derbe, who returned again to Lystra, Iconium, and Antioch (l), it was *them*, *not the people*, who "*confirmed the souls of the faithful*," and *exhorted them*" (m), and who *commended them* to the Lord, on whom they believed. So also it was the same two Apostles who "*ordained*" the Elders. Besides, I have shown that the very same word with *pro* is used in Acts x 41, in referring to the witnesses of our Lord's resurrection, who were "*chosen before of God*." Certainly you would not wish me to believe that these "*witnesses chosen before of God*," were elected by the *suffrages of the people*, yet you have just as much authority for it here as in the passage under consideration. So far, therefore, the authorized translation is correct, and you are wrong.

The use you make of this passage in reference to your third principle is best shown in your own words. (n) "We have seen already that a Church 'in Scripture signifies any assembly of Christians, however great or small. 'It was the Primitive practice to call the believers residing in any town 'however large, or in any village however small, the Church of that place. 'Many of these societies collected from among the heathen by these pioneers of Christianity, organized in the face of difficulty, and thinned by 'intimidation, must have been weak in point of numbers. Still the two 'Apostles were not satisfied with appointing one Elder or Bishop in each 'society, however small in numbers; but as we are taught by the Holy 'Spirit they appointed **ELDERS IN EVERY CHURCH**.'" Why this is a flat contradiction of yourself. On page twenty-four you assure us that these very Elders "*were appointed to office by the popular vote*," while here you state that it was the act of the two Apostles. Taught by Mr. Witherow we must acknowledge that these Elders *were appointed to office by the people*. Yet Mr. Witherow assures us that "*taught by the Holy Spirit*," it was St. Paul and St. Barnabas who *appointed* them. This in passing. But does the Holy Spirit teach us that they appointed elders in *every Church*?" I think not. My reasons for thinking so are these: If you bind us down to the literal meaning of the words here used in our English version, you compel us to accept as true, what is actually false in fact, viz.: That St. Paul and St. Barnabas ordained elders not only in "*every Church*" through which they passed, on this mission and visitation tour, but in *every Church then existing upon earth*, and that too between the time of their preaching in Derbe and their return to Antioch. This, I am sure, you would not wish us to believe. And if we are to accept your rule of interpretation we must believe that all these Elders "*in each congregation of the Apostolic Church*," were *ordained* by the Apostles Paul and Barnabas, in their journey from Derbe to Antioch. "*Credat Judaeus Apella, non ego*." How much better it would be to understand St. Luke as saying: "And having ordained Elders throughout the Church *where ever needed*, and to the number required," whether one, or one thousand, I care not." If you wished to prove to us that in each congregation in the Apostolic Church there were more Elders (Presbyter-bishops)

(l) Acts xiv 21. (m) Ib. 22.

(n) Page 30.

than one, why did you not take the case of "Nymphas, and the Church which is in his house" (p) or that of Philemon and "the Church in thy house" (q) and show us that in these single congregations there were more than one Elder (Presbyter-bishop) in each of them. You would then be doing something to the purpose—something far better than constructing an argument upon an isolated passage in the Acts, which if accepted would cause the inspired writer to state what was not true.

And the question still remains to be proven, "Was there a plurality of Elders in each congregation in the Apostolic Church? Every probability is that *there was not*. Elders we know there were in Ephesus, but it is not stated that there were not congregations also. This we do know—that there was but one *Apostle* (now called *Bishop*) in charge of the Ephesian Church, viz., TIMOTHY. And before you again call the large, populous, and extensive city of Philippi "a contemptible town on the outskirts of Macedonia," you ought to read the articles "Philippi" and "Philippians" in Smith's Bible Dictionary, vol. ii., pp. 887-848 inclusive. One matter I must refer to before I close; you say, "One Bishop is thought sufficient even for London, "where professing Christians are numbered by millions, whereas—a contemptible town on the outskirts of Macedonia had a plurality of Bishops. "Paul in writing to that Church addresses his epistle to the Bishops and "Deacons." (u) Here, you should have given us the reason *why* St. Paul does so. It was because Epaphroditus, *their Apostle*, (v) *was himself the bearer of the epistle*. And here in this very epistle we have the Ministry of the Philippian Church in its three orders most clearly and distinctly presented to our view: 1st, Epaphroditus, the *Apostle* of the Church at Philippi, possessing exactly the same ecclesiastical powers and authority as the Bishop of London, and that of Londonderry also, no more, no less, and having under him and subject to his control,—2nd. THE BISHOPS (i. e., Presbyters or Elders) holding the same order and having the same powers and privileges as those held by the Priests (Presbyters or Elders) under the control and jurisdiction of the two Bishops I have named, neither more nor less. While 3rd,—*The Deacons* here mentioned were of the same Order and submitted to the same restrictions as the Deacons of the prelates mentioned. Nor in all the epistle, nor indeed in all the New Testament, is there a single passage to be found to maintain your third principle, and I can say without fear of contradiction that in the Apostolic Church *there was not a plurality of Elders to each congregation*. I remain, etc.

LETTER X.

MY DEAR SIR,—Let us glance again over the ground we have passed in Letter IX. We see that St. Paul in writing his epistle to the Church at Philippi, sent it by the hands of Epaphroditus the *Apostle* (i. e. Bishop) of this Church, and addressed to the *Bishops* (i. e., the Presbyters or Elders) and the *Deacons*, thus recognizing the existence of *three orders* in the ministry of the Apostolic Church. We have seen also that although there were *Elders*, also called *Bishops*, both in this Church and that of Ephesus, yet there is not the slightest hint in the New Testament to lead us to suppose that there was not also a separate and distinct congregation for each separate Presbyter or Elder. These facts, therefore, completely destroy your *third principle*. We will therefore turn to your *fourth*, which you state to be "that in the APOSTOLIC CHURCH ORIENTATION WAS THE ACT OF THE PRESBYTERY—of a "plurality of elders:" (w). Ordination you define to be "the solemn

(p) Col. iv. 15.

(q) Phill. 2.

(u) Page 31.

(v) Phil. ii. 23.

(w) Page 34.

"designation of a person to ecclesiastical office with [or rather by] the laying on of hands;" (a) I make the above correction on the authority of the Presbyterian "Form of Church Government," published in Glasgow, 1848, with the "Confession of Faith, &c.," "Every minister of the word is to be ordained by imposition of hands and prayer, *with fasting, by those preaching Presbyters to whom it doth belong.*" (b) That is to say, they were to be ordained by the laying on of hands, by prayer, *with fasting*, and by those to whom the right of ordination belongs. Please bear the distinction between *by* and *with* in mind, as I purpose referring to it again.

The "laying on of hands" is declared to be one of the "principles of the doctrine of Christ," (c) and was used in conferring both ordinary and extraordinary gifts of the Holy Spirit (d) in the miraculous healing of the sick (e) in commending persons to the grace of God; (f) and it was also used in the solemn investment of persons to ministerial functions in the Church of God, (g) and this laying on of hands in Ordination was always considered as not only conveying *jurisdiction*, but also as conferring the gifts of the Holy Spirit for the fulfilment of the work of the ministry to which the person was then set apart. You must acknowledge that all power and authority is vested in the great Head of the Church. From Him came the original commission to the Ministry of the Christian Church in the words: "All power is given unto Me both in Heaven and in Earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even to the end of the world." (h) This may be called their jurisdictional commission, the whole earth was to be their Diocese, and the discipling of nations their ministerial work. While that as given by St. John was referring upon them indelibly their ministerial character in the words, "he unto you, as my Father hath sent Me even so send I you;" and when He had said this He breathed on them and said "Receive ye the Holy Ghost, whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained." (i) The ambassador of Christ, therefore, does not derive his official character from the men of the world, nor yet from professing Christians in the Church, but from our Lord Jesus Christ Himself through the Order He established to transmit and perpetuate it to the end of the world. Indeed, it would be hard to find in all human transactions a more explicit appointment of particular men to a particular office, or a more distinct conveyance of authority and power for the fulfilment of the duties connected with that office than is found in these solemn words of our Lord to the Apostles whom He had chosen. And the inspired writers when speaking of this Ministry refer to it as the gift of God, thus, "the ministry which I have received of the Lord Jesus," (j) "God hath committed to us the ministry of reconciliation. Now then we are ambassadors for Christ as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God." (k) Again it is stated that the gift of the Apostles, Prophets, &c., for the work of the Ministry, &c., was from Him "Who hath ascended far above all Heavens," (l) namely, Christ. And our Lord in His own words states the same thing, "Ye have not chosen Me,

(a) page 32.

(b) page 360.

(c) Heb. vi. 1-2.

(d) Acts viii. 17; ix. 17; xix. 6.

(e) St. Mark xvi. 18; Acts xviii. 9. (f) Acts xiii. 3: xiv. 26.

(g) Acts vi. 6: 1-Tim. iv. 14. II. Tim. i. 6.

(h) St. Matt. xxvii. 18-20.

(i) St. John xx. 21.

Acts xx. 22.

2 Cor. v. 19-20.

Eph. iv. 10-11.

but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. (m) The Elders of Ephesus, though undoubtedly ordained by St. Paul, are stated to have been made Overseers of the Church by the Holy Ghost. (n) St. Paul also in speaking of the ordination of Timothy calls it "the gift," (o) "The gift of God;" (p) and what gift was that? It was the gift of the Holy Spirit conferred by the *laying on of hands* at his ordination.

But to return. The instances you adduce from Holy Scripture in support of your fourth principle are from 1 Tim. iv. 14; Acts xiii. 1-3, and Acts vi. 6. In reference to the first you say: "The Apostle exhorts his son in the faith to employ to good purpose the gift of the ministry that had been conferred upon him. He intimates that this gift had been given by prophecy—that is, in consequence of certain intimations of the prophets who were numerous in that age of spiritual gifts, making him out as one who would be an eminent minister. He adds that the gift was conferred *with the laying on of the hands of the Presbytery*—that is by the presbyters or elders in their collective capacity. The words of the Apostle are: 'Neglect not the gift that is in thee which was given thee by prophecy with the LAYING ON OF THE HANDS OF THE PRESBYTERY.' These words are decisive as to the parties with whom the power of ordination is lodged."

Before I enter upon the examination of this passage I would ask you to turn to page 19 of your tract and read it through carefully. You there condemn the practices of those writers who "select some one of our modern churches which happens to be a favorite, delineate its characteristic features and then proceed to show that they are a reflection of the pattern presented in the word of God." And you state as a reason for your grave objections that it "produces the fatal impression that the writer has determined in the first place that his view of the subject is right and then goes to Scripture to search for proof of it." And you continue: "Besides, it affords opportunities for viewing passages of Scripture apart from their connection, and tempts writers to quote in their favourite texts, the sound of which only is upon their side." Your plan of procedure you state to be "to examine the Holy Scripture with a view of ascertaining from them the various facts that bear on the government of the Apostolic Church. We will produce the passages, contemplate them in their immediate connection, unfold their meaning, and try if by their aid we can arrive at GREAT PRINCIPLES." The italics are mine, and I have used them simply to call your attention more especially to the fact that those who disclaim the mode you so gravely object to are still tempted "to quote in their favourite texts the sound of which only is on their side." You say you will "produce the passages," yet in this case at least you have not produced all the passages. One very distinct and important passage you have totally ignored from the beginning to the end of your work, namely, 2 Tim. i. 6, where St. Paul says to "his son in the faith": "Wherefore I put thee in remembrance that thou stir up the gift of God that is in thee by (dia) the putting on of my hands." How are we to reconcile these apparently contradictory statements of St. Paul that St. Timothy was ordained "with the laying on of the hands of the Presbytery," and also that it was "by the putting on" of his hands? The distinction between the words *meta* "with" and *dia* "by," as used in these two passages, is best seen by referring to the lexicon. According to Greenfield, *dia* when used with a genitive, as here, signifies "through, by, by means of, with," referring to the means or instrument, while *meta* signifies "with, together with," thus denoting concurrence. Therefore, in the place where "the presbytery" is spoken of the preposition *meta*, denoting concurrence, is used, while in the other,

(m) St. John xv. 16.

(n) Acts xx. 28.

(o) 1 Tim. iv. 14.

(p) 2 Tim. i. 6.

where the imposition of St. Paul's hands are referred to, the preposition *dia*, signifying the efficient or instrumental cause, is used, thus showing most conclusively that no matter what may be the meaning of the words "with the laying on of the hands of the presbytery," it was "by" the laying on of the hands of St. Paul as the instrumental cause or means that "the gift of God" referred to in the passage was conferred upon St. Timothy. St. Paul therefore was the prime or efficient agent in the ordination, while the act of "the presbytery," whatever it was, was simply in concurrence with, together with St. Paul. There is also another mode of reconciling these two passages, viz., that "the presbytery" here spoken of was not a presbytery in the modern sense at all, that is, a body corporate of elders or presbyters, but denotes the office to which St. Timothy was ordained. And this mode you cannot consistently object to, as I find it favoured by JOHN CALVIN, the founder of the Presbyterian polity, who says: "*Sed Paulus alibi se non alios complures, &c.* But Paul speaks of himself as having laid hands on Timothy without any mention of many others having united with him. 'I put thee in remembrance that thou stir up the gift of God that is in thee by the putting on of my hands.' For the words in the other epistle, concerning the laying on of the hand of the presbytery, I do not understand as if Paul spoke of a college of elders; but by this name (i.e., presbytery) I understand the ordination itself, as if he had said, 'Take care that the grace which you received by the laying on of hands when I created you presbyter be not in vain.'" (a) Evidently John Calvin did not consider your "favourite text the sound of which only" is on your side as being decisive, for he plainly and positively contradicts your position. These passages may, according to Calvin, be reconciled, thus: "Neglect not the gift of the office of a presbyter to which you were ordained by the laying on of my hands," or, "which is in thee by the laying on of my hands." So much then for your first "favourite text," and the sound only is with you; the sense, when compared with the other, is decidedly with us. St. Timothy, therefore, was not ordained by a presbytery or college of elders in their collective capacity, but by St. Paul himself.

The next passage you quote in support of your fourth principle is Acts xiii. 1-3. The passage I will give in full: "Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene and Manaen which had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away." In reference to this passage you say: "The act of ordination was here evidently not the work of one teacher but of several. A plurality took part in it." (b) You undoubtedly consider the act or ceremony above referred to, an ordination. I do not, and for the following reasons: 1st. Whatever position Simeon, Lucius and Manaen held in the church at Antioch was also held by Saul or Paul, and Barnabas. They are all spoken of as prophets and teachers. They are stated to have "ministered to the Lord" as well as the other three. They, therefore, on Presbyterian principles, possessed the power of ordination equally with the others. If it was an ordination, then it was an ordination to a higher order than they possessed before, which you on Presbyterian principles must deny, as you hold but one Order in the Ministry of the Word and Sacraments.

2nd. While I readily admit that a special personal call by the Holy Spirit for the purpose of ordination would make that ordination, even though "the laying on of hands" had been performed by laymen divinely designated for that purpose, to all intents and purposes valid. Yet from the wording of

(a) Instit. lib. iv. c. iii. sec. 26.

(b) Page 84.

the text itself compared with others I am compelled to declare this ceremony to be no ordination. The words are: "The Holy Ghost said, 'Separate Me Barnabas and Saul for the work whereunto I have called them.'" And what work was that? It is only necessary to read this xiii. chapter and the xiv. to the end of verse 26 in order to be able to answer this question. Immediately after this ceremony they entered upon that work, and departed on a missionary tour through several countries of Asia and islands of the Mediterranean, ordaining elders, confirming the souls of the disciples and exhorting them to continue in the faith, and commending them all to the Lord on whom they believed, and came on to Attalia and from thence "sailed to Antioch from whence they had been recommended to the grace of God for the work which they had fulfilled." This ceremony then, was not an ordination, but a solemn recommendation to the grace of Almighty God for a special work, which work they fulfilled. (c) Besides, if you still say that this recommendation to the grace of God was an ordination notwithstanding, I reply, in that case we have another instance of St. Paul's ordination a short time afterwards, before starting on a similar missionary tour: (d) "And Paul chose Silas and departed, being recommended by the brethren to the grace of God."

3rd. This ceremony could not have been an ordination because St. Paul most distinctly and clearly declares that he was "an Apostle, not of man, neither by man, but BY JESUS CHRIST AND GOD THE FATHER." (e) So much for your second attempt to prove your fourth principle.

As to the ordination of the seven deacons in Acts vi. 6, "whom they set before the Apostle, and when they had prayed they laid their hands upon them," it is nothing to the purpose, for from the place under consideration we cannot learn whether it was seven of the Apostles who laid their hands each upon one of the seven deacons; or whether one ordains one deacon and three apostles ordained two each; or whether two of them ordained two each, and one the remaining three; or whether one apostle ordained four and another three; or whether one ordained four and the remaining three were ordained by three of the apostles, and so on, any one of which cases would be opposed to your theory.

Now, sir, let me glance back at the ground over which we have passed. You concede (a) that "it was the practice of an Apostle, or one directly appointed by an Apostle for this specific purpose to perform alone the act of ordination." Timothy, Titus, and those "faithful men" to whom they committed or transmitted that power, alone had the right to ordain. We have seen that St. Timothy was not ordained by a presbytery or body of elders in their corporate capacity but by St. Paul himself personally. We have seen also that the ceremony recorded in Acts xiii. 1-2 was not an ordination, and that the ordination of the Seven is nothing to the purpose. Therefore, we are justified in saying that in the Apostolic Church Ordination was not the act of a presbytery—of a plurality of elders.

I remain, etc.

LETTER XI.

Your "fifth principle," which next comes for consideration, you define as "THE PRIVILEGE OF APPEAL TO THE ASSEMBLY OF ELDERS, AND THE RIGHT OF GOVERNMENT EXERCISED BY THEM IN THEIR CORPORATE CHARACTER." To maintain this as a principle of the Apostolic Church you refer us to the fifteenth chapter of Acts, which, of course, is too long to be inserted whole. I shall therefore be compelled to give a synopsis of it as you have done.

(c) Acts xiv. 26.

(d) Acts xv. 40.

(e) Gal. i. 1.

(a) P. 34.

The question having arisen in the Church of Antioch as to whether the Gentile Christians ought to be circumcised, and having created no small discussion in that church, it was determined that Sts. Paul and Barnabas—who maintained that it was *not* necessary for them to be circumcised—and certain other of them should go up to Jerusalem unto the Apostles and Elders about this question. When they arrived in Jerusalem and had declared to the Church, the Apostles, and Elders, all things God had done with them, some of the Pharisees who had become Christians said that these Gentile converts ought to be circumcised and required to keep the law of Moses. The Apostles and Elders met together, therefore, to consider this matter. After some disputation St. Peter as a member of the Council arose and presented the question in its true aspect. He showed that God Himself, who knoweth the hearts of all men, by pouring the Holy Spirit upon the first Gentile converts being uncircumcised, even as He had at the first upon themselves who were circumcised, putting no difference between them, thus bore witness that this rite was no longer necessary even for Jews—expressing his belief that through the grace of the Lord Jesus Christ “we,” the Jews, shall be saved “even as they,” the believing Gentiles, are saved without it. Then Sts. Paul and Barnabas—not as members of the Council or claiming a seat in it, although as Apostles they could do so, but—as witnesses bore testimony to “the miracles and wonders God had wrought among the Gentiles by them.” They having ceased, St. James, whom all antiquity agrees in declaring to have been the first Bishop (*i. e.* Apostolic bishop) of Jerusalem and as such to have presided at this Council, arose and, after a short preface, decided the matter in the following words: “Wherefore my sentence is that we trouble not them which from among the Gentiles are turned to God. But that we “write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time “hath in every city them that preach him, being read in the Synagogues every “Sabbath day.” The decision thus given pleased the Council and the whole Church, and they therefore sent chosen men, also called “chief men,” viz.: Judas, surnamed Barsabas, and Silas to Antioch, with Sts. Paul and Barnabas, to bear these decrees to that Church. These decrees committed to writing commence thus, according to the authorized translation: “The Apostles, and Elders and Brethren send greeting, &c.” However, the Sinaitic, the Vatican, and the Alexandrine—the three oldest MSS. extant—agree in omitting “*kai*,” and, before “brethren,” so as to read, “The Apostles and Elders: brethren;” or as we would express it, “your brethren, the Apostles and Elders, send greeting, &c.” However we are agreed upon the matter that the brethren or laity of the Church at Jerusalem, if they are included in the above address it was done to imply that the decrees were acceptable to the whole Church. It is therefore unnecessary to say more on that matter. The decrees themselves were simply a reiteration of St. James’ decision. Suffice it to say that they were considered *final* in that controversy.

While this Council may show us in some essential particulars the order of proceeding in a General Council, as, for instance, Sts. Paul and Barnabas, although possessing a right to a seat and voice in it, yet, as being interested parties, and as representing the Gentiles who were most deeply interested in the question, did not claim either, but only appeared as *witnesses* testifying to matters of fact, viz.: the miracles and wonders wrought among the Gentiles; and while it may also form a precedent for holding General Councils when similar necessity should occur in after ages; yet that this Council should be used by you to uphold a meeting of a presbytery and the powers that Presbytery may exercise, is, to my mind, stretching the case beyond its just limits. This I think you will confess when you examine the matter closely.

In the first place let us see what a presbytery is—in what it consist.. The authorized standards of the Presbyterians both in Europe and America

recognize four classes of assemblies in their forms of government, viz.: Sessions, presbyteries, synods and general assemblies. A session or congregational assembly is composed of the teaching elder or elders and the ruling elders of a single congregation, who meet together to transact the affairs of, and whose acts are binding upon that congregation only. A presbytery or classical assembly is formed of all the teaching elders or ministers and one ruling elder connected with each congregation within a certain district and has power to legislate only for the congregations within that district. A synod is an assembly composed of all the members of all the presbyteries within certain specified limits—say a Province or State—and whose action is binding solely upon the congregations and presbyteries within their limits. While a general assembly is simply the synod of a nation, and its action binds all the congregations in that nation.

To which one of these assemblies then do you compare this Council which assembled at Jerusalem? It was not a session, for we see that its decrees were received as authoritative not only in the church that had referred the matter to them for adjudication, but in others as well, for we read that St. Paul and Timothy "as they went through the cities they delivered them the 'the decrees for to keep.'" (b) Neither was it a presbytery nor a synod, nor yet a general assembly, for no other church or congregation was present or represented at that council save the congregations of Jerusalem, not even Antioch; for as we see Sts. Paul and Barnabas "and certain other of them" went up to Jerusalem, not to represent the Antiochian Church, but lay the case before the Apostles and Elders which were there. Therefore this Council of the Apostles and Elders or Presbyters which were at Jerusalem can afford no precedent for an appeal to any such assembly of elders as those recognized by the Presbyterians in any of their branches, nor for any right of government exercised by them in their associate capacity further than the governed are pleased to recognize and accept.

But you make a supposition: "If the apostles were alive upon the earth to meet with the elders, and by aid of inspiration to guide them to an unerring decision, and were we to refer our differences to such an assembly, this would be literal obedience to the example put before us in the Divine Word. But when in their person we refer our difference to the assembly of the elders, and when the elders are guided by the inspired writings of the apostles as contained in the Scriptures, pronounce a deliverance on the question; and when to such deliverance we submit submission in the Lord this is more than acting up to the Spirit; it is acting up to everything but the letter of Apostolic example." (a) To show the error of your reasoning it is only necessary to carry your supposition the other way. "If the apostles were not alive upon the earth to meet with the elders which were at Jerusalem, and if they, 'guided by the inspired writings of the apostles as contained in the Scriptures, pronounced a deliverance on the question' submitted to them by the Church at Antioch; how are you better off? You can still draw no comparison between their coming together to consider of the matter, and any of your ecclesiastical courts. It is still neither session, presbytery, synod, nor general assembly; nor does it form a precedent for any of the powers which they exercise.

Besides, what are you to do with St. James? He was not one of the Twelve, therefore he would still remain to preside at the Council. You cannot make a Moderator of a Presbytery out of him, for we see the extent of the authority he exercised, "Wherefore my sentence is, &c.," while a Moderator's privileges simply amount to keeping order and counting votes.

We must, therefore, conclude that the very passage and circumstance in Holy Scripture to which you appeal as a foundation for your fifth principle, contradicts and condemns it, and establishes the opposite principle of an

(b) Acts xvi. 4.

(a) P. 88.

appeal to the Metropolitan or mother Church of a country, and the authority of the chief ruler, in the Council of his Elders or Presbyters, to pronounce a deliverance upon the question, which deliverance would be final.

How the Romanists would revel in this circumstance as an authority for the supremacy of the Pope and the Roman curia, as the sole court of appeal for all Christendom, but for the—for them—unfortunate circumstance that St. Peter is represented as holding a subordinate position at the Council.

And if Apostles are not alive upon the earth at the present time, then one of two things must have occurred: either the end of the world has come over a thousand years ago, or else our Lord's solemn words to His Apostles, His promise to be with them "always, even to the end of the world," had no definite meaning, was so much empty sound. That the Apostolic Order does continue, and is to be found in the Church at the present day, I have fully proven. (b) That order now called Bishops, yet possessing all the ordinary powers and authority held by the Apostles in the New Testament Church, with their Council of Presbyters, forms our Court of Appeal on all such questions as agitated the Church at Antioch; and if in their deliberations they associate with them their Presbyters, Deacons or laity, or all three, it is their right and privilege to do so. The bishop, the clergy, and representatives from the laity of each diocese meet and legislate for the welfare of that diocese; and the bishops, with representatives from both clergy and laity of a country as their assessors, meet and legislate for the ecclesiastical interests of that country. So in Canada, so in the United States, and so also in Ireland. And should the Bishops meet alone, or merely associate with them the presbyters of the city or town in which they meet, their action would be just as authoritative as if all the congregations were represented.

But if your idea of an appeal to the assembly of elders be correct, how comes it that we have no reference to the matter in the Epistles of St. Paul to St. Timothy, the Apostle or Bishop of Ephesus, or to St. Titus, the Apostle or Bishop of Crete? There is no reference to such a thing as an appeal from the decision of St. Timothy to any assembly of elders when he charged "some that they teach no other doctrine." (c) It was St. Timothy the Bishop, not the assembly of elders, before whom the elders themselves were to be accused in case there were any who sinned. (d) It was he, and neither session, presbytery nor synod, who possessed the authority to "reprove, rebuke, exhort," and this charge was committed to him "until the appearing of our Lord Jesus Christ" (e), thus showing that this power was to be continued in his successors.

So also of Titus. He alone had the authority "to set in order the things that are wanting" (f) in the Church at Crete. He alone possessed the supreme ecclesiastical authority in that island, just as his successors did afterwards, to which you, as a professor of church history, can testify.

Nor do we find the slightest reference to any assembly of elders, or any powers of government exercised by them, in any of the Epistles of our Lord to the seven churches of Asia. (g) In each of them *one alone* is addressed, *one alone* is recognized as possessing authority, *one alone* is commended or rebuked for the way in which that authority is exercised, *one alone* is held responsible by Him for the evils existing in their respective churches. The conclusion is obvious. There is no foundation in Holy Scripture for this your fifth principle. It may, therefore, be cast aside as forming no principle of the government of the Apostolic Church.

Since writing my tenth letter my attention has been called to the fact that many able expositors and learned bishops of the Church of England

(b) *Vide* Letters iii. iv. v. vi. vii. viii. &c.

(c) I. Tim. i. 3.

(d) I. Tim. v. 9.

(e) I. Tim. vi. 14.

(f) Tit. i. v.

(g) Rev. ii. iii.

have considered the circumstance recorded in Acts xiii. 1-3, as an *Ordination*. After a full consideration of the matter I must be permitted to let the argument there used stand on its own merits, with this additional remark: That even if this circumstance was an ordination it was still an *extraordinary* one, and can afford no precedent or authority for Presbyterian ordination by a presbytery. The Holy Spirit *extraordinarily* commissioned the whole body of Prophets and Teachers to set apart Barnabas and Paul for the work whereunto He had called them. Therefore what they did under those circumstances, would have been perfectly valid even if these prophets had been merely *laymen*, yet would furnish no more authority for *lay* ordination than it does for *Presbyterian*.

I remain, &c.

LETTER XII.

Your "sixth principle" now comes up for consideration. This principle you define to be "that *Christ is head over all things to the Church*." (a)

That our Lord Jesus Christ is the great Head of the Church; that He is "the blessed and only Potentate, the King of Kings and Lord of Lords," (b) and that "God has given Him a NAME that is above every name, that at the name of Jesus every knee should bow, both of things in heaven and of things in earth and of things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," (c) is considered by the Church of England not the *sixth* but the *fundamental* principle of Christianity. At every service, in every Collect, and in every act of devotion, this *fundamental* principle is most clearly enunciated. In all her prayers where evil is deprecated it is "through Jesus Christ our Lord," that is, our *Master, Ruler or Head*, she teaches us to do so. Is good to be supplicated, she teaches us so to do "through the merits and mediation of the same Jesus Christ our Lord." When we lift our voices in hymns of adoration, this is the glorious ascription of praise she puts in our mouths: "*Thou art the King of Glory, O Christ! Thou art the everlasting Son of the Father*. When *Thou* hadst overcome the sharpness of death *Thou* didst open the kingdom of Heaven to all believers. *Thou* sittest at the right hand of God in the glory of the Father. We believe that *Thou* shalt come to be our Judge. We therefore pray *Thee* help *Thy* servants whom *Thou* has redeemed with *Thy* precious blood. Make them to be numbered with *Thy* saints in glory everlasting. O Lord save *Thy* people and bless *Thine* heritage. *Govern* them and lift them up forever, &c." (d) And again when with humble and contrite hearts we bow before the throne of God, she teaches us in the words of her matchless Litany to acknowledge the same truth: "We sinners do beseech Thee to hear us, O Lord God, and that it may please *Thee* to rule and govern *Thy* Holy Church Universal in the right way," and in the very next petition we pray that He who thus rules and governs *His own Church* and people would also be pleased to bless and preserve "*His servant* Victoria, our most gracious Queen and Governor." And in the offices for Baptism, Matrimony, Ordination, and the Burial of the dead, from the beginning of the Christian life till we enter on the dark valley of the shadow of death, we are continually and repeatedly taught that He "who only hath immortality" (e) is the Governor, Ruler, and "Head over all things to the Church which is His body." (f) That you should go

(a) Page 48.

(b) 1 Tim. vi. 15 and Rev. xxi. 14.

(c) Phil. ii. 9-11.

(d) Te Deum.

(e) 1 Tim vi. 16.

(f) Eph. i. 23.

to the trouble of *proving* this universally admitted fact is something I could not at first understand until I read your "application of the tests," where your object is then unmasked and stands confessed in the charge you bring against the Church of England of having denied her Lord and Master, refused Christ as her Divine Head, and 'n His stead erected an idol of her own imagining in the person of the reigning monarch.

When you speak of this matter in connection with the Independents you say, "The Headship of Christ was a principle of Apostolic times. In—" dependents, we are happy to say, acknowledge this principle in all its integrity." (g) Concerning your own denomination you say: "In the Apostolic Church the Lord Jesus alone was King and Head. This is a truth acknowledged by all Presbyterians and practically acted upon by all, except a very few, who, owing to their connection with the State, have been charged with a virtual departure from the principle. All Presbyterian Churches rank among their most cherished as well as distinctive principles that Christ alone is King and Head of His Church." (h) But when "Prelacy" in the person of the Church of England is referred to you say: "In our Protestant Establishment the monarch is, by Act of Parliament, head of the Church, and to the King or Queen, as the case may be, the 37th article informs us that 'the chief government of all estates of the realm, whether they be ecclesiastical or civil in all causes doth appertain,' whereas in apostolic times the Church had no Head but Jesus Christ." (i)

I must confess, when I read these paragraphs I have quoted, and saw the fearful charge of blasphemy and idolatry you thus brought against my Mother Church, I felt "the old Adam" working within me and tempting me to say hard things in reply, but, thank God, I remember the words which that Holy Mother puts in my mouth, and therefore refrain: "That it may please Thee to *forgive our enemies, persecutors and slanderers*, and to turn their hearts, *we beseech Thee to hear us, good Lord.*" (j)

And in seeking to fasten this impious charge upon the Church of England you quote *part* of article xxvii. In quoting part of the article why did you stop at the word "appertain?" Perhaps it was too voluminous and you could not afford the space, or it may be that you did not have the article before you, and simply took the part you quote, from Dr. Campbell, or Dr. King, or some other of the controversial writers whose works you quote from. Whatever may have been the cause, I will quote the article in full, and also one of the "injunctions" to which it refers:

ARTICLE XXXVII. OF THE CIVIL MAGISTRATE.

"The Queen's Majesty hath the chief power in the realm of England and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain and is not, nor ought to be subject to any foreign jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which title we understand the minds of some *slanderous* folks to be offended, we give not to our princes the ministering of God's word or of the Sacraments, the which thing the injunctions also lately set forth by ELIZABETH our Queen do most plainly testify; *but that only prerogative* which we see to have been *given always* to all godly princes in Holy Scripture by *God Himself*; that is, *that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers.*

The bishop of Rome hath no jurisdiction in this realm of England. The laws of the realm may punish Christian men with death for heinous and grievous offences. It is lawful for Christian men at the commandment of the Magistrate to wear weapons and serve in the wars."

(g) P. 51.

(h) P. 55.

(i) P. 47.

(j) Litany.

The following is one of the injunctions of Elizabeth (A. D. 1559) referred to above. It is entitled "AN ADMONITION TO SIMPLE MEN DECEIVED BY MALICIOUS."

"The Queen's Majesty being informed that in certain places of the realm, sundry of her native subjects being called to ecclesiastical ministry of the Church be by sinister persuasion and perverse construction induced to find some scruple in the form of an oath, which by an Act of the last Parliament is prescribed to be required of divers persons for their recognition of their allegiance to Her Majesty, *which certainly never was meant, nor by any equity of words or good sense can be thereof gathered*: Would that all her loving subjects should understand, that nothing was, is, or shall be meant or intended by the same oath, than was acknowledged to be due to the most noble kings of famous memory, King Henry VIII., Her Majesty's father, or King Edward VI., Her Majesty's brother.

And further, Her Majesty forbiddeth all manner of her subjects to give ear or credit to *such perverse and malicious persons which most sinisterly and maliciously labour to notify to her loving subjects how by words of the said oath it may be collected that the kings or queens of this realm, possessors of the Crown, may challenge authority and power of ministry of Divine service in the Church, wherein her said subjects be much abused by such evil-disposed persons*. For certainly Her Majesty *neither doth nor ever will challenge* any authority that has been challenged and lately used by the said noble kings of famous memory, King Henry VIII. and King Edward VI., which is, and was, of ancient time due to the Imperial Crown of this realm; that is under God, *to have the sovereignty and rule over all manner of persons born within these her realms, dominions and countries, of what estate, either ecclesiastical or temporal, soever they be, so as no other sovereign power shall or ought to have any superiority over them*. And if any person that hath conceived any other sense of the form of the said oath shall accept the same oath with this interpretation, sense or meaning, Her Majesty is well pleased to accept every such in that behalf, as her good and obedient subjects, and shall acquit them of all manner of penalties contained in the said Act against such as shall peremptorily or obstinately refuse to take the same oath."

Now, sir, when you quoted *part* of article xxxvii., why did you not give the whole which fully explains the very portion you quote, and declares that the Church of England gives to the monarch "that only prerogative which we see to have been given *always to all godly princes in Holy Scriptures by God Himself*." If you took the part you quote at second-hand, before you made the application of it you do, you should have referred to the place itself, when you would have seen that the fearful and impious charge you bring against the Church of England and Ireland was most unfounded. And if the whole article was before you, and you willingly and intentionally omitted it, then the only conclusion we can arrive at is one I should be sorry to charge you with, namely: that knowing the truth you suppressed it, and only quoted sufficient to give you some slight colour for bringing a charge you *knew to be absolutely false*. And, further, if the 87th article of the Church of England and Ireland does dethrone our Lord Jesus Christ as the Great Ruler and Head of his Church upon earth, and in His stead erects the reigning monarch to be such, why did you not state the same thing of the Presbyterians; and instead of saying "*All Presbyterians rank among their most cherished as well as distinctive principles that Christ alone is King and Head of His Church*," you should have quoted from the authorized standards of the Presbyterians the following words: "The Civil Magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of Heaven, yet he hath authority, and it is his duty to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline

"prevented or reformed, and all the ordinances of God duly settled, administered and observed. For the better effecting whereof he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them, be according to the word of God." (a) Surely this is as strong language as ever was used by the standards of the Church of England and Ireland. Here in the plain words of their own acknowledged standards the Presbyterians declare—and adopt the declaration into a *Confession of Faith*—that the monarch is the fountain of authority.

(I.) For the "preservation of peace and unity in the Church."

(II.) For the "keeping of the truth of God pure and entire."

(III.) For the "suppression of all blasphemies and heresies."

(IV.) For the "reformation or prevention of corruptions and abuses in worship and discipline." It also declares that the reigning monarch is to take order, that

(V.) "All ordinances of God are duly settled, administered and observed." It also confers upon him

(VI.) "The power to call synods and to be present at them;" and to show still further that he is supreme even over the Synods, it is for him

(VII.) "To provide that whatsoever is transacted in them be according to the word of God."

And not satisfied with even this, the same standards further declare that "Infidelity or difference in religion doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him, FROM WHICH ECCLESIASTICAL PERSONS ARE NOT EXEMPTED." (b)

Therefore, if words are to be taken as signs of ideas, and have any established meaning, the ideas conveyed in the above extracts are that all those supreme powers and jurisdiction in *spiritual things* are conferred upon the reigning monarch, be it King or Queen, by the Presbyterians, no matter whether that King or Queen be a Presbyterian, of a different religion, or even an *infidel*; while the Church of England positively declares that she recognizes in the monarch no other authority, power, jurisdiction or prerogative ecclesiastical than "that only prerogative, which we see to have been given 'always to all godly Princes in Holy Scripture by God Himself.'"

But you will retort is not the monarch "by Act of Parliament head of the Church." (c) No doubt you mean the Act passed in the *twenty-sixth year of Henry VIII. C. 1.*, although you refer to that of 87 Henry VIII. C. 17. This Act which is too voluminous to quote here I purpose giving at the end of these letters, when it may be judged according to its merits. (d) But I must protest most emphatically against the Church of England being held accountable for the Acts of the *Parliament of England*. The Church has enough to do to answer for herself instead of having to bear the *onus* of either the Parliaments of Henry, of Mary, of Elizabeth, or even of the *Long Parliament*. And the Church of England declared Henry VIII. to be the head of the Church only "so far as the law of Christ would allow." "*Ecclesiæ Anglicanæ protestorem unicum et supremum dominum, et quantum per Christi leges licet, supremum caput*" (e) So that the Church of England, notwithstanding her connection with the State, cannot be charged with a denial of the great principle that Christ alone is the Head over all things to the Church, the blessed and only Potentate, the KING of Kings and LORD of Lords.

The Presbyterian standards, then, recognize and teach the headship of the Civil Magistrate, not merely in *externals* but in things that are purely spiritual, viz., in *doctrine, discipline and worship* over and above their Synods,

(a) Presby. Confes. Faith, c., xxiii., 34.

(b) Confes. Faith, xxiii., 4.

(c) p. 47.

(d) See Appendix A.

(e) Act. Convoc. Cantab., Feby. 11, 1531.

for, we see above, that it is his or her province to judge whether "the things transacted in them, (the Synods,) be according to the Word of God."

On page 40 you tell us "It is a distinctive feature of the Apostolic Government that Church rulers did not render *spiritual* obedience to any temporal potentate or to any ecclesiastical chief," and then on page 45 you apply this as follows: "No person can be received into the Ministry of that Church (Church of England) till he subscribe this article—'That the King's Majesty under God is the only supreme governor of this Realm, and of all other his Highness' Dominions and Countries as well in all *spiritual* or Ecclesiastical things or causes as temporal'" (f) The play you make on the word "*spiritual*" is rather amusing, and the confusion of mind you fall into concerning it reminds me of a circumstance which I will relate in passing. Once upon a time, in the north of Ireland, there lived a little boy, and that little boy was one day poring over the columns of the "DERRY STANDARD." While thus engaged he came across a paragraph referring to an act that had been passed some time previously, about which it was said 'that Her Majesty by and with the consent of the Lords *spiritual* and *temporal* was pleased, etc.' 'Lords *spiritual* and *temporal*!' 'What were they?' he asked. As there was no one near, just then, to answer this little boy's query, he ran away to his school dictionary and turned over to the word "*spiritual*," and found the meaning as there given, to be "relating to 'the spirit, heavenly.'" He then turned over to the word "*temporal*," and found it there defined as "existing for a time, not eternal." Then after a long cogitation of the matter, viewing it on every side, this little boy arrived at the very grave conclusion that "Lords *temporal*" were a kind that were Lords *only for a time*, and that the "Lords *spiritual*" must be heavenly Lords or Lords *to all eternity*. However, that little boy as he grew older learned better: he found that the word *spiritual* was used in very many cases in reference to things belonging to this life and of a temporal nature. And that same little boy, when he came to man's estate, finding a similar confusion of ideas existing in your mind in relation to the same word, would seek to aid you to get rid of it as he did, for that little boy was myself.

Being a "Professor of Church History" you will, of course, be acquainted with the history of the Church in Great Britain, and will be able to correct me if I am wrong in what follows. From the very first establishment of Christianity in that Kingdom we find that the Bishops were admitted into, and formed a part of the "Wittenagemot" or great Council of the Nation. This is shown by the dooms, decrees, or laws themselves, e.g., "In the reign of the most clement King of the Kentishmen, WITROED, in the fifth year of his reign, the ninth indiction, the sixth day of Rugern, in the place which is called Berghamstye, where was assembled a deliberative convention of the great men, there was BIRHTWALD, Archbishop of Britain, and the aforementioned King, also the Bishop of Rochester, etc." Again, "In by God's grace, King of the West Saxons, with the council and with the teaching of CENRED my father, and of HEDDE my Bishop and of Eorcenwold my Bishop, with all my Earldom and the most distinguished Witan of my people, etc." The ordinance of King Ethelstan bears testimony to the same thing. "I, ETHELSTAN King, with the counsel of WULFHELM Archbishop and of my other Bishops, make known to the Reeves, etc." Again we are told "King Edmund assembled a great synod at London during the Holy Eastertide as well of the Ecclesiastical as of the Secular degree" (King Edmund's Institutes). Again, "This is the ordinance that the King of the English and both the Ecclesiastical and Lay Witan have chosen and advised." (Laws of King Ethelred) (a). These extracts are enough to show that the Bishops were at all times members of the great National Council. And we know that the Bishops and also the heads of religious

(f) Canon 86 is here referred to.

(a) Thorne's "Ancient Laws and Institutes of England," London, 1854.

communities holding their temporalities directly from the Crown, formed a constituent branch of the National Councils held by William the Conqueror and his successors. The Bishops, however, did not sit in these councils upon any feudal principles, but because they were the representatives of the Church and Religion itself, as is shown by both Hallam and Hody. Hallam says "The Bishops of William's age were entitled to sit in his Councils by the general custom of Europe and by the Common Law of England which the conquest did not overturn." (b) And Hody, as quoted by him, states the matter thus: "In the Saxon times all Bishops and Abbots sat and voted in the State Councils or Parliament as such, and not on account of their tenures. After the conquest the Abbots sat there, not as such, but by virtue of their tenures as Barons, and the Bishops sat in a double capacity, as Bishops and as Barons (c). To distinguish these representatives of the Church and Religion from the other branch constituting these councils, which was composed of the Earls and Barons, or Lay peerage of England, they were called *spiritual* or ecclesiastical Lords, while the others were termed *temporal* or secular Lords. And as at these Councils many matters of an ecclesiastical nature were defined and made coercive, and as these questions did not come under the cognizance of the common Law of the Realm, the Kings of England at different times appointed and constituted Ecclesiastical Courts composed of Bishops and Clergy, or their representatives, to try, examine, and adjudicate upon these matters. The questions that were referred to these Courts were of three classes, viz.: 1. Those which relate to the true *worship* and *service* of Almighty God. 2. Those which have reference to legitimate *descent* and *inheritance*. 3. Those which relate to the *morality* of the nation at large. Lord Chief Justice Coke thus speaks of these Courts: "Observe (good reader)—seeing that the determination of heresies, schisms and errors in religion, ordering, examination, admission, institution and deprivation of men of the Church (which do concern God's true religion and service) of right of matrimony, divorces and general bastardy (whereupon depend the strength of men's descents and inheritances)—of probate of testament, and letters of administration (without which no debt or duty due to any dead man can be recovered by the common law); Mortuaries, Pensions, Procurations, Reparations of Churches, Simony, Incubitus, Adultery, Fornications, and Incontinency, and some others, doth not belong to the common law—how necessary it was for administration of justice that His Majesty's Progenitors, kings of this realm, did by public authority authorise Ecclesiastical Courts under them, to determine those great and important *causes ecclesiastical* (exempted from the jurisdiction of the common law) by the king's laws ecclesiastical; which was done originally for two causes. 1. That justice should be administered under the kings of this realm *within their own kingdom, to all their subjects, and in all causes*. 2. That the Kings of England should be furnished upon all occasions, either foreign or domestical, with learned professors as well of the ecclesiastical as temporal laws." These Courts were and are to the present day known and referred to as *spiritual* courts, and the causes which come before them are and were called *spiritual causes*. Therefore, when it is declared that "the king's majesty under God is the only supreme governor of "this realm, and of all other his highness's dominions and countries, as well "in all *spiritual or ecclesiastical things* or causes as temporal," it simply refers to those *causes* which came before the spiritual or ecclesiastical courts for trial, which causes, I am sure you will admit in most cases, were not of a very *spiritual* nature in themselves.

And when you say that "the fountain of jurisdiction in the Church of England is the monarch for the time being" (d) do you really understand the matter? Do you not confound Orders with Jurisdiction, and the differ-

(b) Hallam's "Middle Ages," c. viii, part iii.

(c) Hody's "Treat. on Convoc.," p. 126.

(d) Page 45.

ent kinds of jurisdiction, in a confused mass? To prevent any confusion on this subject I will take the liberty of explaining the difference between the two. *Orders* is the term used to designate that power and authority committed by the Lord Jesus Christ to the Ministry of His Church, to preach the word and administer the sacraments in His Name. *Ecclesiastical Jurisdiction*, which cannot exist without *Orders*, is the power and authority by which "the Faith once for all delivered to the Saints" (e) is defined and declared, the openly vicious are excommunicated, the penitents absolved, and by which all those functions are discharged which are necessary to preserve and perpetuate the Church as a distinct and corporate body to the end of the world; and there are two kinds of jurisdiction, generally called *internal* and *external*. *Internal jurisdiction* is that by which the minister of Christ exercises, by virtue of his *Orders*, "the power of the keys" and by his persuasions, wholesome counsels and godly admonitions, convinces the consciences of men, and thus leads them to the obedience of God's laws, and punishes them for their disobedience by spiritual penalties, such as excommunication, &c. While *external jurisdiction* is that by which men are compelled to obedience by external penalties, such as fines, imprisonment, &c., and this form of jurisdiction must be conferred upon the Church by those with whom it rests—the civil magistrate—before it can be exercised by her in the person of her ministers. And neither *Orders*, nor *Internal Jurisdiction* was ever assumed, or attempted to be assumed, by any christian monarch that ever sat upon the throne of England. But *external jurisdiction*—the power to compel by secular penalties, the obedience of his subjects to either ecclesiastical or civil laws was, and is the prerogative, not merely of the monarchs of England, but of all civil magistrates, for it is by the law of God that "kings reign and princes decree justice." (a) When, therefore, the usurped jurisdiction of the Roman Bishop, in the realm of England, was restored to its rightful owners, it devolved so far as it was *internal* upon the Bishops, and so far as it was *external* or coercive upon the king, and upon those with whom he was pleased to place it. If the king was pleased to delegate that *coercive* power in whole or in part upon the Church, you certainly have no right to assume that *all* jurisdiction flows from the Crown.

I have been thus particular to explain this matter, as it is a question that has confused others as well as yourself. Indeed the Puritans made it one of their charges against Archbishop Laud that he had said he received his jurisdiction from God and Christ, contrary to an *Act of Parliament* (b), which says "Bishops derive their jurisdiction from the King." But the brave old Bishop promptly and decisively replied to his trulucient judges. "That statute," he says, "speaks plainly of jurisdiction in *foro contentioso* and "places of judicature, and no other. And all their forensical jurisdiction, " &c., all Bishops in England derive from the Crown. But my Order, my calling, my jurisdiction in *foro conscientie*, that is from God, and by Divine and "Apostolic right" (c).

Of what has gone before—this is the sum: that our Lord Jesus Christ in the commission which He gave to His apostles conferred upon them *Orders* and *internal* jurisdiction, but not *external*, and if any of them or their successors ever exercised *external* jurisdiction it was conferred upon them by those to whom coercive power was committed by God Himself, viz., Kings and the rulers of the earth.

We have now examined all your principles and found them wanting, excepting the last, and that, as we see, was falsely applied. In my next I purpose noticing what you say in reference to *Ruling Elders*, and afterwards to apply to "the oracles of God" anew, to see if we can find some *real* principles, in relation to the government of the Apostolic Church, and apply them as tests to existing ecclesiastical systems. I remain, &c.

(e) St. Jude 3.

(a) Prov. viii. 15.

(b) 26 Henry VIII. c. 1 is here referred to.

(c) Wharton's Troubles and Trials of Laud.

LETTER XIII.

The object of the present letter is to examine your statements in reference to "Ruling Elders."

On page 52 you assure us that "there are two departments in the office of the Elder—that of teaching and that of ruling; *but the office itself is one.*" Again, you tell us "Teaching and ruling, as we have already stated, are different departments of the same office, and while there can be no doubt that *those appointed to the office have, in the abstract, a right to fill both departments,* yet in practice it is found more convenient and beneficial for the people that each elder give most of his attention to that department whose duties he is best qualified to discharge. *All elders, being bishops, have an equal right according to the Scriptures to preach, baptize, administer the Lord's Supper, and ordain;* but these duties it is arranged to devolve on one of the elders, called by distinction the Minister who is specially trained to his work, and is by general consent admitted to possess most gifts and attainments, and who, in consequence, is the best qualified to make these ordinances edifying to the Church, *while the majority of the elders only rule, visit the sick, superintend Sabbath-schools, conduct prayer meetings, and make themselves useful in other ways.* Presbyterians, therefore, maintain a plurality of elders in every church; and, as it was in apostolic days, it is customary among them for elders to rule who do not labor in word and doctrine." (a)

Permit me to take breath after that. The italics, of course, are mine. I assure you, sir, that I read the above twice through ere I could believe my eyes that you have asserted Presbyterian ruling elders "in the abstract" to have a right to *preach as well as rule!* Presbyterian ruling elders to be of the same office or order as the preaching elder or minister. Presbyterian ruling elders "*being bishops, have an equal right (with the minister) according to the Scriptures to preach, baptize, administer the Lord's Supper and ordain.*" The wise man says "there is nothing new under the sun," but I fear this position of yours is *something new.*

Do you not know, Sir, that you contradict the standards of your own Presbyterian body, in thus pretending to confer these powers upon the ruling elders, which confine all these things to the preaching Presbyter? "Ruling Elders," says the American Presbyterian form of Government, "are properly representatives of the people, chosen by them for the purpose of exercising government and discipline in conjunction with the Pastors or Ministers." (b) The same is also stated by the Cumberland Presbyterian "Form Presbyterial Government," word for word. (c) And the Scotch form Presbyterial Government states plainly that these ruling elders occupy an analogous position to that of the Elders of the people in the Jewish church, which we know were *laymen*. It says: "As there were in the Jewish Church *Elders of the people* joined with the Priests and Levites in the government of the Church, so Christ, who had instituted government and governors ecclesiastical in the Church, hath furnished some in His Church beside the Ministers of the Word, with gifts for government, and with commission to execute the same when called thereunto, who are to join with the Minister in the government of the Church, which officers reformed Churches commonly call Elders." (d) You also contradict some of the ablest writers of the Presbyterian body, both ancient and modern, who say that ruling elders are *lay elders or laymen*, and chosen to represent the laity—as Baxter, of England, Dr. Campbell, of Scotland—who, by the way, you quote so often, and Drs. Wilson, of Philadelphia, and Miller, of Princeton,

(a) Page 53.

(b) Confes. Faith and Form Govt., Philadelphia, no date, p. 413.

(c) Cumber'd. Con. Faith and Form Govt., p. 207.

(d) Westminster. Con. Faith and Form Govt., Glasgow, 1843, p. 352.

and a large number of American Presbyterians, who all represent these "elders" as *Lay elders*, and as not possessing the powers you have been pleased to confer upon them. And you must confess that these men were just as capable of knowing what ruling elders are, and what they are not, as either you or I.

Dr. Miller, who had been reading the epistles of St. Ignatius, and seeing the many references he makes to the *Bishop, the Presbyters, and the Deacons*, and wishing to make ruling elders appear as the Presbyters of Ignatius, says that in the appointment of these ruling elders "the *not making the imposition of hands a constituent part of it*, is chargeable with an omission, which, though not essential, and therefore not a matter for which it is proper to interrupt the peace of the church, yet appears to me to be incapable of a satisfactory defence, and which it is my earnest hope may not much longer continue to be, as I know it is with many, a matter of serious lamentation": (e)

And Baxter, in the preface of his five disputations of Church government, says: "That the greater part, if not three for one, of the English Presbyterian ministers were as far against *lay elders* as any Prelatist of them all," And again, as quoted by Dr. Chapman in his book of sermons: "I dislike their order of *lay elders, who had no ordination or power to preach or to administer the sacraments*; for though I grant that *lay elders* or the chief of the people were often employed to express the people's consent and preserve their liberties, yet these were no church officers at all nor had any charge of private oversight of the flocks." (f)

However, I have not yet done quoting Presbyterian authorized standards. In "the first buik of discipline" of the Scotch Presbyterians which was "prepared by Mr. John Winram, Mr. John Spottiswood, John Willock, Mr. John Douglass, Mr. John Row and John Knox, and presented to the Nobilitie Anno 1560, and afterwards subscribed by the Kirk and Lords," I find the following remarkable statement in reference to ruling elders and deacons, viz.: "*Elderis and Deaconis—Men of the best knowledge, judgment and conversation should be chosin for Elderis and Deaconis. Their election sal be zeartlie quhair it may be convenientlie observit. How the votis and suffrages may be best reasavit with every manis fredome in voting we leif to the judgement of everie particular kirk.*" "It is not necessair to appoynt ane publick stipend for elderis and deaconis seeing thei ar changed zeartlie and may wait upon thair awin vocation with the charge of the kirk." (g) Evidently these "ancient fathers" of Presbyterianism did not consider "ruling elders" as "in the abstract," possessing the same official powers as the minister or preaching presbyter, or if they did, the annual change would soon have left no male laity in any of their congregations, as all would become either ruling elders or deacons in course of time, and not a very long time either. It may seem strange that a humble missionary of the Church of England, in the backwoods of Canada, should point out historical errors in the published work of a Presbyterian "Professor of Church History in Magee College, Londonderry," and in relation to the history of his own "Church." But strange things do happen "now and then."

Looking at this matter in another light we may further observe the utter fallacy of your position. On page 54 you tell us that "office bearers were set apart to their distinct spheres of duty in the Apostolic Church with the laying on of the hands of the presbytery. The Presbyterian Church in its several branches is the only one known to us that carries this scriptural principle invariably into practice." But you omitted to tell us what body of Presbyterians, in any of its branches, invariably sets apart or ordains its ruling elders "with the laying on of hands of the Presbytery." When or

(e) Miller's Essay on Ruling Elders, p. 79.

(f) Life of Baxter, 140.

(g) Ane schort somme 1st buik Discip. 7.

where, then are the three things which, you tell us, (a) constituted the outward form of ordination—"fasting, prayer, and the laying on of hands"—used in "the solemn designation" of ruling elders to their "permanent" office? The laying on of hands is not used in the appointment of ruling elders to office among the Cumberland Presbyterians, (b) nor yet among the American Presbyterians either in "north" or "south" branches. Among them the ruling Elder is inducted into office *by prayer, without the laying on of hands, and with no reference to fasting, by the minister, and not by the presbytery*; while the Scotch "form of Presbyterial government," which, I believe, is observed by both Irish and Canadian Presbyterians, does not contain the slightest hint that they are to be set apart by *any ceremony whatsoever*. From page 259 to 265 inclusive, all closely printed duodecimo pages, it treats of ordination, its doctrine and power, yet all it says has reference solely to preaching Presbyters and not one word as to the ordination, setting apart or "solemn designation" of Ruling Elders to their office. This, sir, would be simply inexplicable if what you state be true, that Teaching Elders and Ruling Elders only hold "different departments of the same office."

Again on page 58 you say: "No Elder of any kind is a *layman*, but an ecclesiastical office bearer ordained with the laying on of the hands of the Presbytery." From what I have quoted above from Presbyterian standards this statement of yours is not founded on fact; and not being "set apart with the laying on of the hands of the Presbytery" these Ruling Elders cannot be of the same office as the Teaching Elders who were thus designated, nor can they possess "in the abstract" the same official powers. I fear, sir, that your mind must have been in a state of *abstraction* when you penned what is found on pages 58 and 54.

But you cannot allow these Ruling Elders of yours to pass without some show of scriptural authority for their existence, so you continue: "Any unprejudiced person may see from 1 Tim. v. 17 that the office of the 'Eldership divided itself into two great departments of duty in primitive times, even as at present. 'Let the Elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.' " Then after giving a quotation from a "Dr. King" you add: "We are tempted thus to insert the true exposition of this celebrated passage, of 'which we have been often charged by our opponents as giving interpretations the most grotesque and extravagant.' And how do you *know* that what you insert is the true exposition? Is your 'Dr. King' an infallible Presbyterian Pope, so that his 'exposition of this celebrated passage' is the only true one? Since infallibility has spoken *ex cathedra* and given us 'the true exposition,' it is of course our duty to let it be known. It is as follows: 'Those words could suggest to an unbiassed reader only one meaning, that all Elders who rule well are worthy of abundant honor, but especially those of their number who, besides ruling well, also labor in word and doctrine. Of course the passage so interpreted bears, that of the elders who rule well only some labor in word and doctrine—that is, there are 'ruling elders, and among these, Teaching Elders, as we have at the present day.'"

Before noticing the above "true exposition" permit me to remind you that the published standards of the Scotch, Irish, Canadian, "North" and "South" American Presbyterians, and of the Cumberland Presbyterians, and every Presbyterian writer who treats of the subject, all unite in declaring that the Ruling Elder is as distinct from the office of Preaching Presbyter as is that of Deacon, while many of them declare that there is no scriptural authority whatever for their existence, yourself and "Dr. King" to the contrary notwithstanding. And these writers ground their objection to them upon the fact *they are not and never were ordained "with the laying on of the hands of the Presbytery."* In

(a) P. 82.

(b) *Vide form Govt.* p. 230.

speaking of these two classes of Elders, they always refer to them as holding distinct and separate offices, whether they look upon the office of the Ruling Elder as scriptural or not.

In the passage which you quote, there is undoubtedly a distinction of some kind referred to; but is it a distinction of duty or office? I would say most undoubtedly not. It is rather a distinction of personal labour or energy, i.e., being laborious in preaching, and not being so. Now it certainly does no violence to the words nor to the construction of the sentence, nor yet to any other part of Holy Scriptures, to interpret it as follows: "Let the Presbyters that rule well be accounted worthy of double honour, especially if they labour much in preaching the Word and in propagating sound doctrine." Nor is there the slightest ground in the passage itself on which to found your dual office of preaching and ruling elders. This is the opinion of your own Dr. Campbell, whose ecclesiastical lectures you have made such good use of in your little work. Speaking of the preaching and ruling elders as having the same name, he says: "*The distinction is too considerable between a pastor and a lay elder, as it is called, to be confounded under one common name.*" And a dubious not to say forced exposition of a single passage of Scripture is rather too small a circumstance whereon to found a distinction of so great consequence." And referring to the word "especially" in your "celebrated passage" he says: "It is not intended to indicate a different office, but to distinguish from others those who assiduously apply themselves to the most important as well as the most difficult part of their office, public teaching; that the distinction intended is, therefore, not official but personal; that it does not relate to a difference in the powers conferred but solely to a difference in their application; it is not to the persons who have the charge but to those who labour in it" (c).

And when St. Paul instructs Sts. Timothy and Titus as to the character of those whom they were to ordain elders in Ephesus and Crete, "Apt to teach" was one of the essential qualifications required of ALL of THEM—they were all required "by sound doctrine both to exhort and to convince the gainsayers." But while all were thus required to teach, exhort and convince, yet there were some who were more laborious, more assiduous in this, than others. And permit me to say, that your distinction of elders into those who teach and those who rule, can never be made out—at least such is the opinion of the generality of Christian writers, whether they be Papist, Protestant, or Presbyterian.

On page 59 you say farther: "There are in our Church Courts no lay representatives, no lay elders, a name which ignorance invented and malevolence has preserved in order to bring the office into contempt and disrepute." Surely, Sir, you did not intend to charge Richard Baxter with ignorance or with malevolence, yet we see above that he called them Lay elders. Was it the ignorance of Drs. Campbell and Guise, and a host of other Scotch Presbyterians, which led them to call them by the same name? Was it the ignorance or malevolence of American Presbyterians, which caused them in their "Confession of faith," and in their writings, to term these ruling elders Lay elders, or that they were properly the representatives of the people or laity. Or was it the ignorance or malevolence of "Rev. Charles Buck" which caused him to pen the following?: "In the Scottish Church every regulation of public worship, every act of discipline, and every ecclesiastical censure, which in other Churches flow from the authority of a Diocesan Bishop or from a convocation of the clergy, is the joint work of a certain number of clergymen and laymen, acting together with equal authority, and deciding every question by a plurality of voices. The LAYMEN who thus form an essential part of the ecclesiastical courts of Scotland are called RULING ELDERS" (d).

(c) Dr. Campoell, Eccles. Lect. vol. 1 p. 178.

(d) Buck's Theolog. Dict. Art. Presbyterian.

And in his article on the word "ELDER" he quotes Dr. Guise on this same passage (1 Tim. v 17), as saying: "That the Apostle intends only *Preaching Elders*, when he directs double honor to be paid to the elders that rule well especially those who labor in the word and doctrine; and that the distinction lies, not in the order of officers, but in the *degree of their diligence faithfulness and eminence* in laboriously fulfilling their ministerial work, and so the emphasis is to be laid on the word *labor* in the word and doctrine, which has an 'especially' annexed to it."

On this matter of Ruling Elders, we see, you contradict the best and ablest of your own Presbyterian writers, and even the Presbyterian standards the world over. We may therefore cast your argumentation aside as unsound, and declare that Presbyterians do not preserve a plurality of Elders (Presbyters) in every distinct congregation. We are also authorized in stating that your interpretation "of this celebrated passage," is *forced and dubious*, and in the words of the late Dr. Wilson, a Presbyterian preacher of Philadelphia, U.S., conclude, that "Every effort to discover even the existence of *lay elders* or of any inferior grade of Presbyters has totally failed; neither has there been a single word of such a diversity, *nor the idea of such an officer, in any Church*. If such a class of men had existed in the Apostolic Church it could not have escaped detection. If the Scriptures had been understood by the Apostles and Evangelists to warrant it, the grade must have existed and would certainly have appeared. The conclusion is consequently *undeniable, that those who find Lay Presbyters in the New Testament have made a discovery of that, of which the inspired men who wrote it never entertained an idea (a)*."

And not only do Presbyterians themselves deny to ruling elders the powers you ascribe to them, but many of them object to their existence altogether, as a part of their form of government. Bishop Sage quotes Chamier, Salmassius, Blondel, Ludovic Capellus, Moyses Amiralus, and many others, as opposed to them, and says that "the whole tribe of Belgic Remonstrants (all keen parity men) declare against ruling elders in their confession of faith:" (Vindication, etc., p. 178). And if we turn to the Christian world we can see that of all those who are named with the Christian name, *ninety-nine* out of every hundred in their ecclesiastical judicature recognize no such body of men as ruling elders, English, Irish, Latin, Gallican, Greek, Russian, Armenian, Coptic, Indic, and Abyssinian; all these Churches declare by their practice, customs, usages, and observances, that they know of no such order or body of men as these ruling elders; and all these, combined with able men among the Presbyterians, and even the Presbyterian standards themselves, condemn your idea that ruling elders are not *Laymen*, or that they possess the powers "in the abstract" of preaching, baptizing, ordaining, or administering the Lord's Supper.

We are justified, therefore, in stating "ruling elders" to be "a fond thing," of which no trace can be discovered in Holy Writ, nor in the practice of the Apostolic Church, nor for fifteen centuries afterwards, in any Church.

I remain, etc.

LETTER XIV.

My present object is to turn to the Holy Scriptures and see if we can there find some of the principles which really entered into the constitution of the Apostolic Church. The mode by which I intend to conduct my "inquiry at the oracles of God" is this: I shall endeavour to find and classify all the names and titles found in the New Testament which are applied to the office-bearers in the Apostolic Church, in order to find if any of them are used interchangeably, and thus see how many *Orders* existed in

(a) Wilson's Prim. Gov't Christ. Ch., p. 68.

that Church. Then I shall endeavour to show how many classes of office-bearers were *extraordinary* and not intended to be perpetuated, and also if there were any which were *ordinary* and perpetual. Then, if more than one Order in the Ministry of the Church is found to be perpetual, to see in what they were distinguished from each other, and in this way, endeavour to bring out the distinctive principles which entered into the polity of that "Church of the Living God" as shown forth in the Holy Scripture. Then lest these principles should be, after all, but the product of my own imagination, or the result of prejudiced interpretation of God's word, I shall appeal to the universal practice of the Primitive Church from the Apostolic age down to the meeting of the Council of Nicea in A. D. 325, at which time it is universally admitted that "Prelacy" was the only system of Church government then in existence.

To this mode of procedure I think you can urge no valid objection. For you will readily observe that in the interpretation of Scripture our early religious education in the system in which we were trained will, and must warp our judgment and influence our views: that our interpretation *cannot* be *unprejudiced* even though we may earnestly endeavour and believe ourselves to be impartial. Therefore the only hope we have for a settlement of questions of difference such as exist between us, is an appeal to the *uniform practice of the Primitive Church* as shown forth in the records of Church History.

The fact that you are a "*Professor of Church History*" assures us at once that the Church *has a history*—that the Church did not cease to exist with the death of St. John, the last of the twelve, about A.D. 100, but was continued in FAITH, ORDERS AND SACRAMENTS, just as it had existed before. Therefore, if any change in the polity of the Church took place, we must expect history to take notice of the fact, and inform us *when, where, and by whom*, the change was made; for otherwise it would not be *history*.

To "the oracles of God" we turn, then, for testimony, and the first thing that must attract the attention of the thoughtful reader of the New Testament, is the continued and repeated references it has to the types and prophecies of the Old Testament and their fulfilment in the person and Church of our blessed Lord. All through the Gospels every peculiar circumstance in His Life, Sufferings and Death, is referred to as a fulfilment of prophecies contained in the Old Testament, as *e.g.*, His birth, (a) the flight into Egypt. (b) His dwelling place, (c) His sufferings for our sakes, (d) His last words on the Cross and the parting of His garments, (e) and His death and the piercing of His side, (f) and His burial and lying in the grave "three days and three nights." (g).

And through the Acts and Epistles, the circumstances and vicissitudes of the Jewish Church are continually referred to as types and shadows of the Christian. St. Stephen shows that the reception of the Gentiles into the covenant was prefigured by the Tabernacle of witness which God had appointed, and "which also our fathers that came after, brought with 'Jesus (Joshua) into the possession of the the Gentiles, etc.": (h) And St. Paul in his Epistles, especially that to the Hebrews, shows that the whole Jewish economy was but a shadow of the good things to come; that the sacrifices, oblations and priesthood were so many types of the new or Christian covenant, and even, that as the Lord had appointed and provided for the maintenance of the Jewish priesthood, so also had He cared for the

(a) St. Matt. i., 22-3.

(b) Ibid vii., 15. (c) Ibid 23. (d) Ibid viii., 17.

(e) St. John xix., 28-4.

(f) Ibid 34-7.

(g) St. Matt. xii., 40.

(h) Acts. vii., 45.

Christian Priesthood, (i) and we are also to observe that when speaking of the Priesthood he does not say that it has been destroyed or done away with under the new dispensation, but that it had been *changed*, viz.: "For the Priesthood being changed, there is made of necessity a change also of the Law." (j)

Seeing then that "the Law is a schoolmaster to bring us to Christ," (k) and that the Jewish Church in its services and order was but an adumbration of the Christian, we will turn "to the Law and to the Testimony" and examine its polity and constitution as a type of the constitution of the Christian Church. On examination we find that in the Church, under the old or Mosaic dispensation, there was a Priesthood instituted by Almighty God Himself, as we may see from the command which He gave for their consecration, viz.: "And thou shalt bring Aaron and his sons unto the door of the Tabernacle of the Congregation and wash them with water. And thou shalt put upon Aaron the *holy garments*, and anoint him and sanctify him that he may minister unto Me in the Priest's office, and thou shalt bring his sons and clothe them with coats, and thou shalt anoint them as thou didst anoint their father, that they minister unto Me in the Priest's office." (l) They were, therefore, the duly accredited and appointed agents of God to the people, blessing and pronouncing pure those whom He had cleansed, and offering to Him the sacrifices and oblations which He had appointed for their purification. We see also that this Priesthood was to be perpetual, to continue while the dispensation itself should last, for it is declared that "their anointing shall surely be an everlasting priesthood throughout their generations." (m)

And this Priesthood we find to be composed of three grades or orders, not a parity of ministers—that the Jewish Church was governed by a *Hierarchy* of High Priest, Priests and Levites—not by a body of Presbyters of equal authority "met in Session, Presbytery, Synod, or General Assembly." The High Priest was distinguished by the peculiarity and richness of his *holy garments*, and also by the fact that there were certain sacred rites and services which he alone could fulfil. He alone possessed the authority to enter once a year into the Holy of Holies on the great day of Atonement, to sprinkle the blood of the sin-offering on the Mercy seat, to make an atonement for himself and all the congregation of Israel. Other matters, not necessary here to enumerate, were also peculiar to the High Priest. (n) The priests also had their peculiar duties of sacrifice and oblation, holding a lower position than the High Priest, yet higher than that occupied by the Levites. The distinction between these three orders is thus shown in the words of Holy Writ: "And the Lord said unto Aaron, Thou and thy sons, and thy father's house with thee, shall bear the iniquity of the Sanctuary, and thou and thy sons with thee shall bear the iniquity of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee; but thou and thy sons with thee shall minister before the Tabernacle of Witness, and they shall keep thy charge and the charge of all the Tabernacle; only they shall not come nigh the vessels of the sanctuary and the altar, that neither they nor ye die." (o)

From this we learn that they were all appointed Ministers of the Sanctuary, yet each in his proper place and order, and each having their appropriate sphere of duty.

(i) 1 Cor. ix. 13, 14.

(j) Heb. vii. 12.

(k) Gal. iii. 24.

(l) Ex. xl. 12-15 and Lev. viii.

(m) Ex. xl. 15.

(n) Lev. xxi. 10, &c.

(o) Numb. xviii. 1-3.

This priesthood was also sacred—it was holy to the Lord, and it was also *exclusive*, for no man dare take this honour to himself save he to whom it pertained, or who was called of God as was Aaron. That some did seek to usurp the priesthood and to burn incense before the Lord, we learn from the inspired Record. The office of the High Priest, Aaron, was the glittering prize coveted by Korah, Dathan, and Abiram. Not content with the position to which they had been appointed in the congregation, they sought to exalt themselves unto the priesthood also, crying to Moses and Aaron: "Ye take too much upon you ye sons of Levi, seeing all the congregation are holy every one of them, and the Lord is among them." But signally and terribly did Almighty God vindicate the sacred character and exclusive authority of the hierarchy He had appointed. While the "two hundred and fifty princes of the assembly famous in the congregation, men of renown," were in the very act of their sacrilegious and rebellious offering, "there came out a fire from the Lord and consumed the two hundred and fifty men that offered incense." Even such of the people as upheld them in their enterprise were not permitted to escape, for they, and all that pertained to them, went down alive into the pit, the earth opened her mouth, and swallowed them, and so they perished from among the congregation. (a)

Thus did God vindicate the authority of His own appointed priesthood, and condemn the madness of those who would take upon themselves to minister in holy things without Divine sanction. Aaron alone had authority to perform the office of the High Priest, and his successors after him, and the males of the house of Levi alone were authorized to perform the inferior ministerial duties.

It is not necessary here to refer to the numerous instances in which God visited in judgment the sin of those who assumed to themselves the functions of the sacerdotal office without being "called of God as was Aaron." Saul, Jeroboam, and Uzziah, all learned with bitterness of spirit and in anguish of heart, that "to obey was better than to sacrifice; and to hearken than the fat of rams."

Seeing then, that the Jewish Church and priesthood was a type of the Christian Church and priesthood, as St. Paul used the exclusive and sacred character of the former to prove the same of the latter, in the words: "And no man taketh this honour unto himself but he that is called of God as was Aaron;" (bb) and as the Jewish Church was governed by a priesthood of three Orders—High Priest, Priests and Levites—we may therefore reasonably expect that *three Orders* would constitute the Christian priesthood. This conclusion is strengthened by the fact that in prophecies concerning the Christian Church, and of the reception of the Gentiles into that Church, God declares that He "will take of them for *Priests* and for *Levites*," (b) a term continually used to designate the whole Jewish priesthood.

Against this it may be urged, that as the priesthood was *changed* from the Aaronic to the Melchisedecian in the person of our Lord, Who "is a Priest forever after the Order of Melchisedec;" therefore we have no right to conclude that because we find three Orders in the Ministry of the tabernacle and temple there must necessarily be the same number of Orders in the Christian Ministry.

To this I would reply: That of the priesthood under the patriarchal dispensation we can know but little, yet even the little we do know, leads us to believe that there were gradations of order there also. The first-born is acknowledged to have been a priest in each family, and where the father was a priest, as in the case of Abraham and Isaac, we must naturally suppose that as Isaac was subject to his father in all things, so he would be also in his priestly character. That both Abraham and Isaac offered sacrifices, builded

(a) *Vide* Numbers xvi.

(bb) Heb. v. 4.

(b) Isaiah lvi. 21.

altars, and called upon the name of the Lord—that is, exercised the priestly office—we learn from Holy Writ. (c) Here then we find two priests and one superior to the other; and in the person of Melchisedec, King of Salem, we find another “priest of the Most High God” still higher in authority, and recognized as such by Abraham himself, for he paid him tithes (d). So that even in the patriarchal dispensation, we find grades of Order in the priesthood as well as in the Mosaic. And notwithstanding the change of the priesthood, we have seen above that throughout the whole New Testament, the Jewish Church and priesthood are continually referred to as types and shadows of the Christian Church and priesthood; and we have also seen that Isaiah in prophecy of the Christian ministry calls them by the very names applied to the Jewish hierarchy. We are therefore fully justified not only in applying the term *priesthood* to the Christian ministry, but also in expecting to find that ministry to consist of three Orders answering to the High Priest, Priest and Levites of the Jewish Church.

As to the propriety of applying the term “priesthood” to the Christian ministry I know you will agree with me, as I find that the Presbyterian Confession of Faith and form of Government maintains the same thing, where it says, “That the ministers of the gospel have as ample a charge and commission to dispense the word as well as other ordinances as the Priests and Levites had under the law, proved, Isa. lxvi. 21, and St. Matt. xxiii. 34, “where our Saviour entitleth the officers of the New Testament whom He “will send forth by the same names as the teachers of old,” and again, “where “under the names PRIESTS and LEVITES to be continued under the Gospel, are “meant evangelical pastors, who therefore are by office to bless the people.” (e)

But here it may be asserted that the Christian Church and priesthood is not organized after the model of the Jewish Temple service and priesthood but after that of the *Synagogue*.

This assertion, which is often made, and indeed so often that it is begun to be believed by some, I purpose to examine in passing.

The assertion that the Christian Church is organized after the model of the Synagogue, is simply an assertion, and not founded on fact, for the following reasons:

(1.) Because in not a single instance is the Synagogue or its service referred to by any of the inspired writers of the New Testament as in the least degree typifying the Christian Church or Ministry. The Temple, the Priesthood, the Sacrifices, and even the whole Jewish nation, are spoken of as types repeatedly. Not being infallible, I may have overlooked something, but if so I am open to correction.

(2.) Because the Jewish Synagogue had no rites or ceremonies of a mystical or sacramental character. The Jewish Church had, and the Christian Church also has. Circumcision constituted the initiatory rite of the Jewish Church, and Baptism occupies the same place in the Christian. The Passover in the Jewish Church commemorated the deliverance of the children of Israel from the bondage of Egypt, and also pointed forward to that pure “Lamb of God that taketh away the sins of the world”: and in the Christian Church the Sacrament of the Holy Communion is a commemoration of a far more glorious deliverance which He who is our true paschal Lamb has wrought out for us from a far more fearful bondage. “Christ our Passover “is sacrificed for us, therefore let us keep the feast” (f), “For as often as ye eat this Bread and drink this Cup ye do show forth the Lord’s death till He come” (g). The Synagogue, as such, possessed nothing of the kind.

(3.) Because the Synagogue was not a Church at all, but a mere volun-

(c) Vide Gen. xii. 7, xiii. 4, and xxvi. 25.

(d) Gen. xiv. 19, and Heb. vii.

(e) Presbyn. Form Govt. Glasgow, 1848, article “Pastor,” p. 350.

(f) 1 Cor. v. 7, 8.

(g) 1 Cor. xi. 26.

tary association—a purely human institution—yet for a good and pious purpose. A Church is a Divinely instituted Society called out of the world, and with its members united together by federal rights to its Divine Founder, and possessing duly authorized agents, ambassadors or representatives, having the commission of their Divine Master to perform the ceremonies and to administer the seals of the covenant according to His appointment. Until the Church is thus called out of the world by God it can have no existence, for the Church can no more call itself into being than a man can call himself into the world; and those who were thus called out of the world were brought into the Church as completely independent of themselves as in their natural birth. The Greek word *ekklesia* is applied to the Church because it means to call or summon out, and the Hebrew word *qahal* is used in the Old Testament because it means the same thing: (*Vide Gesenius on Qahal*). In this sense the Jewish Church was called out from among the nations of the earth to be God's peculiar people, and were bound together by the federal rites, the Temple service and the Priesthood of Divine appointment. So also the Christian Church is called out of the world into the Kingdom of Grace, and the members are bound together by the Church services, the Sacraments, and the Priesthood, which are also of God's appointment. The Synagogue, however, possessed nothing of the kind; it had none of these marks, nor was it called out as they were. The terms *ekklesia* and *qahal* are never applied to it either in Old or New Testaments, if referred to at all in the former, but *synagoge* and *moad*, each signifying to come together, to assemble, and used metonymically for the place of meeting, or as we would say nowadays, "a meeting-house." The Synagogue and its service seems to be an outgrowth of the practice introduced by Ezra, after the return from the captivity, of reading the Law in the ears of the people (a). Afterwards, they associated themselves in companies or assemblies, to meet together at stated times to hear one of their number read and expound the Law and the prophets. As they could not always meet in the open air for this purpose, a building was necessary, and thus they progressed until they were completely organized, with buildings, ritual, and officers, as we find them when the New Testament story opens. Yet this service, while it was intended for, and did fulfil a pious purpose, was not of Divine appointment, nor was attendance upon it obligatory. It was merely a voluntary association of pious men met together for mutual improvement in the study of God's Law. The Synagogue, therefore, was no more a "Church" of Divine appointment than a Sunday-school of the present day is such. How unlikely, then, how improbable that "the Church of the Living God, which is the pillar and ground of the truth," (b) should have been organized by its Divine Founder after the pattern of a purely human institution? The Christian Ministry may have titles and terms applied to them in Holy Scripture which were used to distinguish the rulers of the Synagogue. Yet we have no more reason on this account, to assume that the Church was formed after the model of the Synagogue than we have to state that it was organized after the civil polity of the Greeks and Romans. For the Athenian supervisors of cities were called *episcopoi kai phulakes*, i.e., Bishops and Guardians; and Cicero tells us that he had been appointed by Pompey, the Overseer or Bishop of Campania and the whole sea coast (c).

It is to the Jewish Church, then, that we must look for types and shadows of the Christian Church, for they are each of Divine institution, and not to the Synagogue, which was a merely human one.

We have seen, then, that the Jewish Church possessed a Ministry of three Orders. We have seen also that the Jewish Church is recognized in the

(a) *Vide* Neh. viii.

(b) I Tim. iii 15.

(c) *Ad Atticum* i. 7.

Word of God to be a type of the Christian Church, and consequently that the Jewish Priesthood was a type of the Christian Ministry. Therefore, we may justly and properly expect to find a Ministry of "three Orders" presented to our view in the New Testament History of the Apostolic Church.

Let us turn then to the New Testament and trace the history of the rise and final establishment of that Church as there presented. And, first, we find Jesus the great "Shepherd and Bishop of our souls," "the Apostle and High Priest of our profession," presenting in His Person and Office a counterpart of that held by the Aaronic High Priest. In the Twelve we see the antitype of the Priests, while the 'Seventy' are found to hold a position analogous to that held by the Levites.

To make the matter still clearer, we may see that the *Apostles* were advanced to that high Order by *three* appointments or *Ordinations*. First, we have their separation and appointment to be "fishers of men" (a). That as such they possessed the authority to preach and baptize, we learn from a comparison of St. John iii. 22, and iv. 2, where we read: "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized." "Though Jesus Himself baptized not, but His disciples." We find also that they thus acted *before* John was cast into prison. (c) To proclaim the kingdom of God and to baptize, or admit men into that kingdom, formed their first commission. Subsequent to this, that is after the imprisonment and death of John, we find that the *Twelve* received another commission which is thus recorded: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in Heaven" (f), thus having their Ministerial functions enlarged by receiving the authority to declare absolution and to refuse it, which necessarily includes the administration of the Holy Communion; which indeed is recognized as existing in the Twelve at the institution of that "Holy Feast." Finally, we have the highest powers of the Apostolate conferred by our Lord after His resurrection, in the words: "All power is given unto Me in Heaven and in Earth: Go ye, therefore, teach all nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even to the end of the world." (g) Thus He conveyed to them supreme power to govern His Church and Kingdom, and to perpetuate it even to the end of the world, as His Father had sent Him.

And after our Lord's ascension we find in the New Testament history of the Church, THE APOSTLES holding the position of chief rulers in the Church of God upon earth. And the first official act we find recorded of them is their "numbering" (appointment) of one to take the place of the traitor Judas. (h) This certainly would not lead us to suppose that their Order was intended to pass away and become extinct.

Then in the sixth chapter of the Acts we find them *ordaining*—not a new Order remember, but a new class of persons to an Order already established, viz., DEACONS. (i) These seven were elected from among the *proselytes* and believing Hellenistic Jews because these same persons or classes of persons had claimed that "their widows were neglected in the daily ministration," or distribution of goods consequent upon their having "all things common."

These seven, while they are not once termed DEACONS in Holy Scripture, are yet generally acknowledged to have been such, and as such I am willing to recognize them.

(d) St. Matt. iv. 19.

(e) St. John iii. 24.

(f) St. Matt. xviii. 18.

(g) St. Matt. xxviii. 20.

(h) Acts i. 15-26.

(i) Vide Letter v.

The names applied to the office-bearers in the New Testament other than the two referred to above are *Prophets* (I Cor. xii. 28 and in many other places); *Evangelists* (Eph. iv. 11 and in two other places) and *Angels*, spoken of in Rev. ii. and iii.

All these different names and offices I have examined before, and will not repeat what I have there said. Suffice it to say that in Letters iii. iv. and vi. I have shown that those called *Angels* in Rev. ii. and iii. possessed the same office and belonged to the same Order as those called *Apostles*, which Order I have proven to be the highest in the Christian Church under Christ and to be permanent.

Those called *PRESEYTERS* or elders, and sometimes bishops, I have shown to be the second Order in the Christian ministry, and also to have had the title *prophet* applied to them (a), as they speak for or in behalf of God. This Order I have also shown to be permanent.

Evangelists I have shown to be not an Order in the ministry, but a work or duty which any person with due ability might, could, and did, perform irrespective of his Order (b).

The Order of *DEACONS* I have shown to be the third Order in the Christian ministry, and that it is, and was, intended to be permanent. I have also identified them with the *Pastors* and *Teachers* referred to in Eph. iv. 11 (c).

Besides these three Orders, I find reference to miraculous gifts and powers which were given in the Apostolic age in order to fit and prepare the persons sent, for their arduous duties as Ministers of the Church of God. But these gifts and powers must be regarded as *extraordinary* and not intended to be perpetuated. This is proven by the fact that these powers do not now exist. If they had been intended for continuance in the Church, God would have provided for their existence and preservation. Therefore, in the words of St. Paul, we may state the ordinary and permanent Orders of the Christian Ministry to be as God hath set or constituted them: "First, *APOSTLES*; secondarily, *PROPHETS*; thirdly, *TEACHERS*," and as extraordinary powers not intended to be perpetuated, "after that miracles, then "gifts of healing, helps, governments, diversities of tongues" (d). And as a fact, we find that those miraculous and extraordinary powers and gifts ceased soon after the death of St. John, about A.D. 100.

In the New Testament history of the Church, therefore, we find the Christian Ministry to consist of THREE ORDERS, answering to the High Priest, Priests and Levites of the Jewish Church, but known in that inspired record as *APOSTLES*, or as the word in two instances is translated, *Messengers*, who possess an authority, jurisdiction and office identically the same as those termed *Angels* in the Book of Revelation; then *PRESEYTERS* or *Elders*, also called *Bishops* and *Prophets*; and then *DEACONS*, also referred to as *Pastors* and *Teachers*. The three Orders in the Apostolic Church were commonly known as *Apostles*, *Presbyters* or *Bishops*, and *Deacons*; but are now called *Bishops*, *Priests* and *Deacons*. The reason for the change of name in the first Order I have already given (e).

The analogy between the Christian Ministry and the Jewish is borne out by the facts of the case, and so clear and distinct was this, that St. Clement, "whose name was in the Book of Life" (f), in his epistle to the Corinthians, written about A.D. 70, that is during the Apostolic age, applies to the Christian Ministry the very names which distinguish the Jewish Ministry. Speaking of the offerings and oblation as being of Divine appointment, and

(a) Vide Letter V.

(b) Ibidem.

(c) Ibidem.

(d) I Cor. xii. 28.

(e) Vide Letter viii.

(f) Phil. iv. 3.

showing that they are to be presented at the proper times and by the appointed persons, he says, "To gar archierei idiai leitourgiai dedomenai esin, etc. For to the *High Priest* belongs his peculiar services, and to the *Priests* their proper place is appointed, and to the *Levites* belong their appropriate ministries (diakonai or *Diaconate*), while the *Layman* is restricted to that which belongs to the Laity" (g).

Again, St. Jerome, a Priest or Presbyter of the Church, who wrote about A.D. 379, in speaking of the Ministry says, "Et ut sciamus traditiones Apostolicas, etc., and that we may know that what has been handed down by the Apostles was taken from the Old Testament; that which Aaron and his sons and the Levites were in the Temple, let the *Bishops, Presbyters* and *Deacons* claim to themselves in the Church" : (h)

To conclude the testimony of the early Christian writers on this subject I will quote from the writings of Isidore of Pelusium, who wrote about A.D. 400, and concerning whom Mosheim says : that his "epistles display more piety, ingenuity, erudition and judgment, than the large volumes of some others" (i). He bears testimony to the fact that the Christian Ministry was modelled after the Jewish, in the words "Quo toto contemplari oportet Aaron summarum sacerdotum, id est, Episcopum fuisse, filius ejus Presbyterorum figuram præmonstrasse etc." In plain English, he tells us that what Aaron the High Priest was, that the *Bishop* is, and that in his Sons the Priests, are prefigured the *Presbyters* (j).

From the testimony of the Holy Scriptures and the universal practice of the Primitive and Apostolic Church we must acknowledge that the Christian Ministry was composed of *three Orders*, as was the Jewish, and that the words of the preface to the Ordinal of the Church of England, "it is evident to all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been three Orders of Ministers in Christ's Church: BISHOPS, PRIESTS and DEACONS."

I remain, &c.

LETTER XV.

MY DEAR SIR,—In my last letter we have seen that the Jewish Ministry or Priesthood consisted of a *Hierarchy* of three Orders, viz., High Priest, Priests and Levites. We have seen also that during our Lord's personal Ministry on earth the incipient Christian Church possessed a Ministry exactly similar, and that after His ascension *three Orders* still constituted the Ministry of the Apostolic Church, viz., APOSTLES, PRESBYTERS and DEACONS. We have observed, likewise, that according to the teaching of Christian writers, between A.D. 70 and 400, these three Orders were to the Christian Church what the High Priest, Priests and Levites, were to the Jewish.

We will now examine the statements and testimony of some of the Christian writers to A.D. 325, in order to see if these three Orders were continued in the Church after the Apostolic age.

The testimony of St. Clement I have already quoted, and will not repeat here further than to state that in his days the Christian Ministry are noticed as of three Orders and referred to by him under the titles applied to the Jewish ministry. I may say also that he, like St. Paul, whose companion and fellow-labourer he was, speaks of the second Order—that of Presbyters—under the term *Episkopoi* or Bishops, yet as we have seen recognizes the Christian Church as composed of a ministry in three Orders, and the Laity, to each of which belongs their appropriate sphere of duty.

(g) Epist. ad Corinth. 40.

(h) Epist. ad Evagrio.

(i) Hist. Eccl. p. 208.

(j) lib. iii. c. 5.

The next witness I shall quote is ST. IGNATIUS. He was martyred on the 18th of the calends of January, (a) in the eleventh year of the Emperor Trajan (A. D. 110) after having been Bishop of Antioch for forty years. While on his way to seal his testimony with his blood he wrote seven epistles which have come down to us. From Smyrna, the episcopal seat of his fellow-disciple, St. Polycarp, he wrote one to each of the Churches of Ephesus, Magnesia, Trallis, and Rome, and from Troas he wrote the other three, viz., to the Churches of Philadelphia and Smyrna, and to his fellow Bishop, St. Polycarp.

These epistles bear abundant testimony to the fact that what you have been pleased to call "Prelacy" was not only existent in his days but that this order had been established by our Lord and His Apostles.

As to the controversy concerning the genuineness of these epistles it is only necessary to state what Mosheim, who certainly was no Prelatist, says in reference to the matter. "*Perhaps there would have been no controversy with most persons about the epistles of Ignatius, if those who contend for the Divine origin and antiquity of episcopal government had not been enabled to support their cause with them.*" (b)

In referring to these epistles I shall quote from Archbishop Wake's translation.

In his epistle to the Ephesians he says: "I received therefore in the name of God, your whole multitude in ONESIMUS, who by inexpressible love is ours, but according to the flesh is your Bishop, whom I beseech you by Jesus Christ to love, and that you would all strive to be like him. And blessed be God who hath granted unto you who are so worthy of him to have such an excellent Bishop. For what concerns my fellow-servant Byrrhus and your most blessed Deacon in things pertaining to God, I entreat you that he may tarry longer both for yours and your Bishop's honor * * * And that being subject to your Bishop and the Presbytery ye may be wholly and thoroughly sanctified. * * * Wherefore it will become you to run together according to the will of your Bishop: as also ye do. For your famous Presbytery worthy of God is fitted as exactly to the Bishop as the strings to the harp." (c)

Again he writes: "Seeing then I have been judged worthy to see you by DEMAS, your most excellent Bishop, and by your very worthy Presbyters BASSUS and APOLLONIUS, and by my fellow servant SOTTO the Deacon in whom I rejoice, forasmuch as he is subject unto his Bishop as to the grace of God and to the Presbyters as to the law of Jesus Christ. I determined to write unto you. Wherefore it will become you also not to use your Bishop too familiarly upon account of his youth, but to yield all reverence to him according to the power of God the Father, as also I perceive that your holy Presbyters do, not considering his age, which indeed to appearance is young, but as becomes those who are prudent in God submitting to him, or rather not to him but to the Father of our Lord Jesus Christ the Bishop of us all; it will therefore behove you with all sincerity to obey your Bishop in honor of Him whose pleasure it is that ye should do so; because he that does not do so deceives not the Bishop whom he sees but affronts Him that is invisible. For whatsoever of this kind that is done, it reflects not upon man but upon God, who knows the secrets of our hearts.

"It is therefore fitting that we should not only be called Christians but *be so*. As some call indeed their governor Bishop, but yet do all things without him. But I can never think that such as these have a good conscience, seeing that they are not gathered together thoroughly according to God's commandment.

"* * * I exhort you that ye study to do all things in a divine con-

(a) Dec. 20th, 110.

(b) De Rebus Christ. ante Const., p. 160.

(c) Epist. ad Eph. 1, 2 and 4.

"cord, your *Bishop* presiding in the place of God, your *Presbyters* in the place of the Council of the Apostles, and your *Deacons* most dear to me being entrusted with the Ministry of Jesus Christ who was with the Father before all ages and appeared in the end to us." (d)

And in writing to the Trallians he says "For whereas ye are subject to your *Bishop* as to Jesus Christ, ye appear to me to live not after the manner of men but according to Jesus Christ who died for us, that so believing in His death we might escape death; it is therefore necessary that as ye do so, so without your *Bishop* you should do nothing; also be ye subject to your *Presbyters* as the apostles of Jesus Christ our hope, in whom if we walk we shall be found in Him. The *Deacons* also as being the *Ministers of the mysteries of Jesus Christ* must by all means please all for they are not the ministers of meat and drink but of the Church of God. Wherefore they must avoid all offences as they would fire.

"In like manner let all reverence the *Deacons* as Jesus Christ, the *Bishop* as the Father and the *Presbyters* as the sanhedrim of God and college of the Apostles. WITHOUT THESE THERE IS NO CHURCH." (e)

Passing over the others, I shall refer to that written to St. Polycarp, who was a fellow disciple with him of St. John, the beloved. The epistle bears this inscription: "IGNATIUS who is also called Theophorus to POLYCARP, *Bishop of the Church, which is at Smyrna*, their overseer, but rather himself overlooked by God the Father and the Lord Jesus Christ, all happiness." In section 4 of this epistle he says, "Let nothing be done without thy knowledge and consent," and again in section 5, "If any man can remain in a virgin state to the honour of the flesh of Christ, let him remain without boasting. If he boast, he is undone, and if he desire to be more taken notice of than the *Bishop*, he is corrupted," and in section 6 he thus charges the Smyrnians, "Hearken unto the *Bishop* that God also may hearken unto you. My soul be security, for them that submit to their *Bishop* with their *Freebyters* and *Deacons*, and may my portion be together with theirs in God."

I shall now quote from an epistle written by St. Polycarp, to the Church of Philippi to settle some dispute which had arisen there, and enclosing the epistles of Ignatius. The Philippian Church at this time seems to have had no *Bishop* as the matters of dispute had been referred to him for adjudication. He was Bishop of Smyrna for about seventy years, and of him Irenaeus says that he well remembers, and "can describe even the place where the sainted Polycarp used to sit and discourse, and his goings forth and comings in and his manner of life and his personal appearance and his discourses to the people and his account of what passed between him and St. John and the other Disciples who had seen the Lord." It was this Polycarp who when commanded to revile Christ by his heathen persecutor replied "Eighty and six years have I served Him and He has never done me wrong. How then can I blaspheme my Saviour and my King?" In the epistle of this aged Bishop we find the following passages: "Likewise let the *Deacons* be unblamable before His righteous presence as the ministers of God in Christ and not of men" and he continues "Wherefore it is necessary that ye abstain from all those things, being subject to the *Presbyters* and *Deacons* as to God and Christ." (a)

The epistle of Barnabas and the Pastor of Hermas I do not possess, nor do I remember anything in them relating to this matter.

The next witness I shall call upon is IRENAEUS, Bishop of Lyons, in A. D. 187 who in his book against heresies says "Traditionem itaque apostolorum in toto mundo manifestatum in omni ecclesia ad est perspicere omnibus qui vera velint audire &c. It is with all those who in the Church

(d) Epis. ad. Magnes.

(e) Epist. ad Tral.

(a) Epist. ad Phil. 4 & 5.

"desire to hear the truth and understand fully what has been handed down by the Apostles and published through the whole world; and we can enumerate those who were *appointed Bishops in the Churches by the Apostles* and their successors, even to us * * * For they (the apostles) wished to have very perfect and irreprehensible in all things those whom they left as *their own successors* delivering to them *their own places of government* * * * The blessed Apostles (Peter and Paul) having organized and instructed the Church (of Rome) delivered to LINUS the episcopate to govern it. Paul maketh mention of this Linus in the epistles to Timothy. To him succeeded ANACLETUS, after him in the third place from the Apostles CLEMENT obtained the Episcopate, who both saw the Apostles themselves and conferred with them when as yet the preaching of the Apostles' sounded in his ears and had their tradition before his eyes. * * * To this Clement succeeded EVARISTUS and to Evaristus ALEXANDER, and then SIXTUS was appointed the sixth from the Apostles, and after that TELESPHORUS who also suffered a glorious martyrdom, and then HYGNIUS and then PIUS, after whom ANICETUS, while SOTER succeeded Anicetus, and now ELEUTHERIUS has the Episcopate in the twelfth place from the Apostles. By this ordination and succession the doctrine of truth and those things that are handed down from the Apostles have come even to us * * * And Polycarp also was not only taught by the Apostles and conversed with many of those who had seen our Lord but was also constituted *Bishop of the Church of Smyrna by the Apostles.*" (b)

JUSTIN MARTYR, who wrote about A. D. 140, while as far as I can remember does not mention Bishops and Priests by these names, yet seems to me to refer to the three orders of the ministry in his apology where he describes the mode of conducting Divine Service. "When the reader is done," he says "we all stand up for prayers, then bread is brought and wine and water, and our head (or chief) offers up prayers to the utmost of his powers, and the people say Amen. The consecrated elements are then distributed and received by all, and a portion is sent by the *deacons* to those who are absent."

TERTULLIAN, a presbyter of Carthage in A. D. 199, in one of his tracts says: "But if there be any heresies which ventured themselves in the Apostolic age that they may be thought to have been handed down from the Apostles because they existed under the apostles, we may say, let them make known the originals of their churches, *let them unfold the roll of their bishops so coming down in succession from the beginning*, that their first Bishop had for his ordainer and predecessor some one of the Apostles or of Apostolic men, so that he was one that continued steadfast with the Apostles. For in this manner does the Apostolic Churches reckon their origin; as the Church of Smyrna recounteth that Polycarp was placed there by John, as that of Rome doth that Clement was in like manner ordained by Peter. Just so can the rest show those whom, being appointed to the Episcopate by the Apostles, they have as transmitters of the Apostolic seed." (c)

The succession of bishops from the Apostles was evidently a matter well known and fully acknowledged in the Primitive Church. Although some self-sufficient individuals of the present day are disposed to sneer at this "transmission of Apostolic seed," yet it is just as much a test of an Apostolic Church now as it was then and a correct test at all times. In another place Tertullian says: "The right of giving it (baptism) indeed hath the chief priest which is the *bishop*, then the *presbyters* and *deacons*, yet not without the authority of the bishop, for the honor of the Church, which being preserved peace is preserved. Otherwise laymen have also the right, for that which is equally received should be equally given, unless the name

(b) Adv. Haeres. lib. iii. c. 3.

(c) De prescrip., Haeret. 32.

"disciples (St. John iv. 2) denotes at once bishops or presbyters or deacons." (d)

ORIGEN, surnamed Adamantius, is the next witness. He was a Presbyter and catechist of Alexandria, and a most voluminous writer. He flourished about A. D. 220. In "The Scholar Armed" (London, 1812, vol. 1, p. 98) I find the following quotation from his commentary on St. Matthew: "Such a Bishop (says he, speaking of one who sought vain glory, &c.) doth not desire a good work, and the same may be said of Presbyters and deacons." * * * The Bishops and Presbyters who have the chief place among the people. * * * The Bishop is called prince in the churches; and speaking of the irreligious clergy he directs it to them whether Bishops, Presbyters or Deacons." (e)

ST. CYPRIAN, Bishop of Carthage from A. D. 248-258, thus writes:—"That we must rise up when the Bishop or the Presbyter comes in." (Treat. iii., 85.) Again, "These are they who with no appointment from God take upon them of their own will to preside over their venturesome companions, establish themselves as rulers without any lawful rite of ordination and assume the name Bishop though no man gave them a bishopric." * * * Thinks he that he is with Christ who does counter to the priests of Christ? who separates himself from the fellowship of his clergy and people? That man bears arms against the Church, he withstands God's appointment, an enemy to the altar, a rebel against the sacrifice of Christ; for faith perfidious; for religion, sacrilegious; a servant, not obedient; a son, not pious; a brother, not loving; setting bishops at naught and deserting the priests of God, he dares to build another altar, to offer another prayer with unlicensed words, to profane by false sacrifices the truth of the Lord's Sacrifice." (f)

And again: "But Deacons should remember that the Apostles, that is, Bishops and Governors, the Lord chose; but Deacons; the Apostles, after the Lord's ascension into heaven, appointed for themselves as Ministers to their Episcopacy to the Church. If then we may presume in aught against God who maketh Bishops, then may Deacons against us by whom they are made. It behoves the Deacon then, of whom you write, to do penance for his presumption and own the dignity of the Priests, and with entire humility make satisfaction to the Bishop set over him." (a)

Evidently St. Cyprian knew of no body or society claiming to be a Church, whose Ministry did not consist of Bishops, Priests, or Presbyters and Deacons, and that this fact was well known even to the heathen is shown from the following: "For many and various rumors were afloat, but the truth is as follows: Valerian (the heathen Emperor) had sent a rescript to the Senate directing that Bishops, Presbyters and Deacons should forthwith be punished." (b)

This brings us down to the times of EUSEBIUS, "the father of Ecclesiastical History," who was born A. D. 270, ordained Bishop of Caesarea in Palestine, A. D. 314, and died A. D. 340. Of his works I do not think it necessary to quote a single line further than to say that the whole of chapter iv. of the third book is devoted to "the first successors of the Apostles" that he has preserved the lists of these successors in the Sees of Jerusalem, Antioch, Rome and Alexandria, down to his own time (A. D. 324), and that his whole work is full of the fact that the Christian Ministry consisted of the three Orders of Bishops, Priests and Deacons, and that too not only in his own time, but as far back in the history of the Church as he was able to trace, which was of course the Apostolic age, beyond which none can go to find the Christian Church. And when we remember that he possessed

(d) De. Bapt. 17.

(e) Com. in Matt. Rothomagi 1698, p. 225.

(f) De unitate Eccles. 10 and 14.

(a) Epist. iii. 2.

(b) Epist. lxxx. 1.

sources of information closed to us, and quotes authorities and writers whose works have long since perished, we must say that his testimony in this respect is unimpeachable. This I have no doubt you, as a "Professor of Church History," will bear me out in saying.

Therefore, according to the teaching of Holy Scripture and the unanimous testimony of the Primitive Church, the constitution of the Christian Church is and always has been hierarchical not presbyterial. And those who could make anything else out of it might as well attempt to prove that the Government of England is not Monarchical but Republican or even Communistic. I remain, &c.

LETTER XVI.

To Rev. T. Witherow, Prof. Church History, Londonderry.

MY DEAR SIR,—We have seen that the Christian Church always possessed a Ministry in three Orders referred to in Holy Writ by the names *Apostles*, *Presbyters* (sometimes called *Bishops*) and *Deacons*; but in all after ages known as *Bishops*, *Priests* or *Presbyters*, and *Deacons*. My present object is to find out if possible in what respect those orders differed from each other.

That the Apostles as such, possessed supreme power and authority in the Church, I believe none will deny; at least you will not, as on page 20 of your little work, you very clearly and correctly explain the relative position of the Apostolic Ministry, in the words, "The Apostolic office included all the others, and a Bishop or Elder had the right to act as a Deacon so long as his doing so did not impede the due discharge of duties peculiarly his own. A Deacon on the other hand had no right to exercise the office of a Bishop; nor had a Bishop any authority to take on him the duties of an Apostle; each superior office included all below it."

The work of the Ministry may be divided into the following parts: 1st. Offering up the prayers and thanksgivings of the congregation. 2nd. Preaching the word. 3rd. Exercising discipline or using the power of the keys. 4th. The power of "Laying on of hands" in Confirmation and Ordination.

As to the first and second parts of the work of the Ministry it is universally admitted that the Apostles and the Presbyters possessed the power to do both. That the Deacons possessed this authority both Presbyterians and Independents deny. On the contrary, I maintain that Deacons as such, have done and may do both.

This matter I have referred to before, but will supplement what is there said by a few additional facts. The Deacons we must remember were *Ordained* to that Order by the laying on of the Apostles' hands. (*Ordination* you define to be "the solemn designation of a person to ecclesiastical office with the laying on of hands" (a). Worcester's definition is "the act of investing a man with ministerial or sacerdotal power." Webster defines it as "the act of conferring Holy Orders or sacerdotal power." While all these are correct so far as they go, I must be pardoned if I prefer my own definition, which is this, "the act of conferring spiritual functions upon a man by the laying on of the hands of those in whom that power is vested by our Lord's appointment." This I believe to be better than the other definitions, as it recognizes the fact that the ministry is "a ministry of reconciliation" (b), not of but to the people; that they are

(a) Page 32.

(b) II. Cor. v. 12.

"ambassadors of Christ" (c), "Ministers of God" (d), and "Stewards of the Mysteries of God" (e), and not the mere agents of the people. And as this authority to speak or act for God must come from Him alone, it must be conveyed to the recipient *by* the laying on of hands of those to whom is committed the power of conveying or transmitting these spiritual functions. Who and what these persons are we shall see further on.

The DEACONS referred to in Acts vi. then, were *Ordained* to that Order by the laying on of the Apostles' hands. If the functions of the Diaconate were only what you assert them to be, viz., "the charge of temporal concerns" and the special duty of ministering to the poor" (f), the question naturally arises, *why then were they ordained?* If the seven were simply the treasurers and distributors of the funds belonging to or contributed by the Church, why was it so specially requisite that they should be "full of the Holy Ghost and of wisdom" (g). There is a class of men called "Deacons" among the Presbyterians, and I believe among the Independents also, whose duties are essentially those you have named; but these men are not and *never were* ORDAINED, either *with* or *by* the laying on of hands. Consequently they are not, and cannot be *Scriptural Deacons*; for we have seen that *they* were so ordained. These men, then, have no more right to the name *Deacon* than have the Churchwardens of an English parish, whose duties are exactly similar. To show still further that these so-called deacons are not and were not, at their first appointment, considered to be Ministers in the Church, I will quote from "the First Buik of Discipline" drawn up by "the Ancient Fathers" of Presbyterianism where we are plainly told that both *ruling elders and deacons* were to be elected yearly, viz. "Men of the best knowledge, judgment and conversatioun should be chosin for elderis and deaconis. Their election shal be Zearlie quhair it may be convenient- lie observit * * * It is not necessair to appoyntane public stipend for elderis and deaconis seeing thei ar charged Zearlie and may wait upon thair awin vocation with the charge of the kirk." (h) It is evident then that these "deacons" like the "ruling elders" were simply a temporary arrangement made by Mr. John Winram, Mr. John Spottiswood, John Willcock, Mr. John Douglass, Mr. John Row and John Knox in 1560, to please the people, by giving them, through these their lay representatives, which were changed yearly, an opportunity of handling the funds that had been devoted to Church uses, and thus induce them to accept the new ecclesiastical regime which these six Johns had imported from Geneva. The declaring these two offices to be "perpetual" in the Second book of Discipline was clearly an after-thought.

The Scriptural Deacons, then were ordained. We know also that it was their duty to minister to the necessities of the poor, but other "secular duty" or "temporal concern" I know not as belonging to the office of a Deacon; nor can you find such either. It will be remembered, also, that the Seven spoken of in Acts vi. are not once called Deacons in Scripture, but as I remarked before, I am willing to recognize them as such. However, where Deacons and their qualifications are referred to in Scripture by their appropriate title, we can find not a single line, reference or hint that "serving tables" formed any part of their duty whatsoever. The portion of Scripture where their office is treated of, is as follows: "Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience, and let them first be proved, then let them use the office of a Deacon, being found

(c) II. Cor. v. 20.

(d) II. Cor. vi. 4.

(e) I. Cor. ix. 1.

(f) Page 23.

(g) Acts vi. 8.

(h) Ane schort somme of 1st Buik of Discip., sect. vii.

"blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a Deacon well, purchase to themselves a good degree and great boldness in the faith which is in Jesus Christ." (i) Certainly there is nothing here said about "temporal concerns" or even of their "serving tables." All points directly to ministerial functions similar to those exercised by Presbyters, but in an inferior degree; to both orders belong spiritual functions. There is a coincidence of phraseology in St. Paul's words in speaking of these two orders which I can hardly consider as unintentional. Speaking of Presbyter-bishops, he says, "If any man desire the office of a Bishop he desireth good work." Then, as if pointing back to that expression when speaking of the Deacons he says, "They that have used the office of a deacon well, purchase to themselves a good degree." Now what was that "good degree" which the Deacons purchased to themselves if it was not the "good work," the higher, more excellent degree of the Presbyterate? How, also, could these Deacons acquire "great boldness in the faith" by using their office well, if preaching or the proclamation of the faith did not constitute a part of their office? If the words mean anything they imply that by faithfully fulfilling this duty of preaching the word while they were Deacons, they acquired proficiency and were enabled to discharge the same duty with "great boldness" when they obtained the good work of the Presbyterate which they thus purchased to themselves. It is therefore as clearly to be adduced from Holy Scripture as anything can be, that Deacons as such were Ministers of the Word, were preachers of the Gospel yet with less authority and in an inferior degree to the Presbyter-bishops.

And, as a matter of fact, we find one of the Seven both preaching and administering the sacrament of Baptism, shortly after his ordination to the Diaconate, viz.: Philip, who "went down to Samaria and preached Christ" unto them, and when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, "both men and women. (j) And while it is not stated that St. Stephen baptized, yet it cannot be said that he did not; for it is not stated that he "served tables" either. We are justified, therefore, in supposing that he did both, for it cannot be denied that he did the one any more than he did the other. However, all that the inspired Record states concerning him goes to show that he was using his "office of a deacon well" and acquiring "great boldness in the faith." The false witnesses brought this charge against him: "This man ceaseth not to speak blasphemous words against the law, for we have heard him say that this Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered us." (k) They were true witnesses that he proclaimed Jesus of Nazareth to them, but false witnesses that his words were blasphemous. Therefore we have come to this as a principle in the constitution of the Apostolic Church that DEACONS were ordained by the laying on of hands to spiritual functions in the Church of God, and that these functions were preaching the word and baptizing those whom they might convert to the knowledge of the truth.

And by turning to the history of the Church in the post Apostolic age, we find that this principle was fully recognized and acted upon. This may be seen from the passages I have quoted in letter xvi., and which it is unnecessary to repeat here. I will add, however, a few quotations from the Apostolic Canons which, while they were not composed by the Apostles, are yet a compilation of rules and regulations governing the Church from a very early age, perhaps, about the time of St. Polycarp.

(i) 1 Tim. iii. 8-13.

(j) Acts viii. 5-12.

(k) Acts vi. 13-14.

"Let a Bishop be ordained by two or three Bishops." (l)

"Let a Presbyter and Deacon be ordained by one Bishop." (m)

"We ordain that the Bishops have power over the goods of the Church, and to administer to those who need by the hands of the Presbyters and Deacons." (n)

And at the Council of Eliberis in Spain about A.D. 305, it was decreed that "Presbyters and Deacons are forbidden to give the communion to those who had grievously offended without the Bishop's leave." (o) While Canon 77 requires that those "Baptized by a Deacon be afterward confirmed by the Bishop."

These, with what has gone before, proves beyond a doubt that Deacons were ordained to spiritual functions in the Church, and as such possessed the power to preach and baptize, that they not only "serve tables," but were also inferior Ministers of the Word and Ordinances.

As to the third part of the work of the Ministry, viz., exercising "the power of the keys;" all are agreed that the Apostles possessed it. I grant also that this power was possessed by the Presbyters, but subject to Apostolic control and final decision. In other words, the Apostolic Order possessed this power in its fulness, and they exercised it through the Presbyters subject to them. This I maintain on the following authority of God's Word: In 1 Cor. iv. 19-21, we find St. Paul threatening the Corinthians with this "power," and of coming to them with a "rod" which he would personally exercise upon the evildoers. Again, in chapter v. 3-5, we see the sentence of excommunication declared, judged, determined by the Apostle and no doubt executed by the Presbyters of that Church. And in 2 Cor. ii. 6-11, we have the remission of ecclesiastical penalties granted by the same Apostle "in the person of Christ," in other words, by virtue of the authority conferred upon him as an Apostle by Christ Himself. The Presbyters no doubt forgave and he ratified that forgiveness, "To whom ye forgive anything, I forgive also." That the Corinthian Church possessed Presbyters at this time is evident from the fact that the Holy Communion was administered amongst them which requires one Presbyter at least. Yet the Presbyters did not possess supreme disciplinary authority, for we see that their use of "the power of the keys" required the ratification of an Apostle ere the judgment was final.

In the case of the Ephesian Church we know that there were Presbyters there, (q) yet the supreme disciplinary authority was vested, not in the body corporate of Elders, but in St. Timothy their Apostle, or, as the Order is now called, their Bishop. (r) The same also is true of Titus and the Cretan Church.

That this principle was continued in the Primitive Church is proven from most of the authorities I have quoted before, and is further maintained by the following: Canon 59, of those called Apostolic, reads: "Let the Presbyters and Deacons do nothing without the consent of the Bishop, for to him are committed the people of the Lord and from him an account of their souls will be required." And in the Council of Arles in Gaul held in A. D. 314, at which there were present three British Bishops, two Priests and a Deacon, it was ordered "That the Presbyters be subject to their Bishop and do nothing without his consent." (s) In the Council of Ancyræ held A. D. 315, after declaring that all those Presbyters and Deacons who had offered to idols during the persecution be deposed from their

(l) Canon 1.

(m) Canon 2.

(n) Canon 41.

(o) Canon 52.

(q) Vide Acts xx. 17.

(r) Vide Epistles to Timothy.

(s) Can. 19.

Ministerial office, adds, "Nevertheless the Bishop may reinstate them if he sees that their repentance is sincere, for this power is vested in the *Bishops.*" (t)

Presbyter bishops then are subject and inferior to Apostolic bishops in their Ministerial authority, just as the Deacons are inferior to the Presbyters in the Ministry of the Word and Ordinances.

As to the fourth division of the work of the Ministry, viz., the power of "laying on of hands" in Confirmation and Ordination, I would say that while Presbyterians recognize its propriety in Ordination they deny *Confirmation* to be an Apostolic rite altogether, although some who observe a Presbyterian form of government (as the Lutherans of Germany) both receive and practice it. It is, therefore, my duty to show in the first place that it was an Apostolic custom, and secondly that it was administered by the Apostolic or Episcopal Order alone, and thirdly to show that it has always been observed and practised in the Church of God.

In the eighth chapter of Acts, we have the account of Philip the Deacon, "one of the seven," going down to Samaria and preaching Christ unto them, and of his baptizing those who believed. Then from verse 14 we read—"Now, when the Apostles which were in Jerusalem had heard that Samaria had received the Word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost (for as yet He was fallen upon none of them, only they were baptized in the name of the Lord Jesus.) Then laid they their hands upon them, and they received the Holy Ghost." (u)

What then is the teaching of this portion of God's Word? In the first verse of this chapter we learn that on account of the great persecution then carried on against the Church in Jerusalem they were all scattered abroad throughout the regions of Judea and Samaria except the Apostles, and that those who were thus scattered went everywhere as *Evangelists of the Word*. Among them was Philip, "one of the seven," who went down to the city of Samaria and preached Christ unto them, and as an evidence of, or testimony to his authority to preach Christ, and to baptize, we see that he possessed the power of working miracles, "for his own spirits crying with a loud voice came out of many that were possessed with them, and many taken with palsies and that were lame were healed." And although these Samaritans believed and were also baptized, and that too by one who had the power of working miracles, yet there was something still lacking, something more was required in order to complete their Christian profession, and that which they lacked Philip could not confer upon them, even though he possessed miraculous powers. None but an Apostle could use "the laying on of hands," else why should it be necessary to send St. Peter and John from Jerusalem to Samaria for this purpose? Therefore, to confirm and ratify the work begun by St. Philip the Deacon, the two Apostles "laid their hands upon them" (both men and women, hence it could not be in *Ordination*) "and they received the Holy Ghost."

Nor is this the only instance recorded in "the oracles of God" of the laying on of hands by an Apostle to the newly baptized. Turning to Acts xix., we read: "And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus, and finding certain disciples he said unto them: have ye received the Holy Ghost since ye believed? And they said unto him: We have not so much as heard whether there be any Holy Ghost. And he said unto them: Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him that is on Christ. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came upon them,

(t) Canons v. 2, 3.

(u) Acts viii. 14-17.

"and they spake with tongues and prophesied." (v) In this case, and probably also in the other, the gift conferred was accompanied with *extraordinary* and miraculous powers, yet they must be considered as special additions to the *ordinary* gift of the Holy Spirit for the ratification and confirmation of their baptismal covenant. This is clearly shown by the question of St. Paul to these Disciples: "Have ye received the Holy Ghost since ye believed?" which proves that there was an established form, a ceremony instituted for the purpose of conveying the ordinary grace and assistance of the Holy Spirit to those who had received Christian baptism; which form and ceremony we find him using, viz., "*the laying on of hands.*"

On page 82, you refer to these two passages, and tell us that the imposition of hands there used was to confer "spiritual grace," which is true. But if by the word "spiritual" you mean (as you seem to teach in the same paragraph) only *extraordinary* gifts, I must be permitted to disagree with you. The Apostolic age was emphatically the age of miracles. Everything in the Christian Church or system was more or less miraculous. Even FAITH, the great means of our justification, was the instrument by which the early Christians wrought miracles, and miracles were also declared by our Lord Himself, to be the signs or *evidences* of their having the true faith. "And these signs shall follow them that believe, in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover." (w) You will readily admit that these signs do not now "follow them that believe." Yet, I trust, you will not, therefore, conclude that *faith* in our Lord Jesus Christ has perished from the earth, nor yet that because these signs have ceased as accompaniments of faith, that it is no longer a necessary requisite to our justification. Even so, we have no right to cast aside an established rite and custom of the Apostolic Church—the Laying on of hands in Confirmation, simply because in that age *extraordinary* gifts were also given with the *ordinary* one of the strengthening, ratifying, sealing and confirming influence of the Holy Spirit, which *extraordinary* powers have now ceased. Besides, if this "laying on of hands" was only for the purpose of conferring miraculous powers, why could not St. Philip have imparted it, who certainly had the power of working miracles? Why was it necessary for St. Peter and St. John to go down to Samaria in order to impart it? The answer is obvious.

The Apostolic rite of laying on of hands, commonly called Confirmation, was a custom and observance distinct from that of Ordination, for it was conferred upon both men and women, and in every instance on record it was performed or administered by an Apostle *only*. The command to St. Timothy to "lay hands suddenly on no man," (x) if it does not refer solely to Confirmation, at least includes it. Here also we find this power vested in one belonging to the Apostolic Order, for, as we have seen before, St. Timothy is called such in Holy Scripture. (y)

But was this Apostolic rite continued in the Church after the Apostolic age, and was it administered under the same restrictions; that is, was it the privilege alone of those who succeeded to the ordinary powers and authority of the Apostolic order? or was it conferred also on the Presbyters?

We will refer to the testimony of the early Christian writers for the truth of this matter. For the quotations in this part I am indebted to the Rt. Rev. C. T. Quintard, D.D., Bishop of Tennessee, who for many years has been my personal friend. However, I have taken the liberty of making a few of them more full, and may say also that most of them I have verified by a personal examination of the works of Tertullian, St. Cyprian, St. Cyril, St. Pacian, Eusebius, &c.

(v) Acts xix. 1-6.

(w) St. Mark xvi. 17-18.

(x) I Tim. v. 22.

(y) Vide Letter IV.

TERTULLIAN, Presbyter of Carthage, born in Carthage in A.D. 160, says: "Likewise in baptism itself the act is carnal—that we are dipped in the water; the effect spiritual—that we are delivered from our sins. Next to this the hand is laid upon us calling upon and inviting the Holy Spirit through the blessing. * * * But this also cometh of an ancient mystery wherein Jacob blessed his grandsons born of Joseph, Ephraim and Manasseh, his hands being laid upon their heads." (a) Again "the flesh is sealed that the soul may be defended; the flesh is overshadowed by the imposition of hands that the soul may be illuminated by the Spirit." (b)

ST. CYPRIAN, Bishop of Carthage from A.D. 248 to 258, refers to this rite incidentally in describing the matters which engaged the attention of the Council of Carthage, viz., Baptism as administered by the heretics, and says: "They who have been washed without the Church and among heretics and schismatics have been tainted by the defilement of profane water; when they come to us and the Church which is one, ought to be baptized in that it sufficeth not to lay hands on them that they may receive the Holy Ghost unless they receive also the baptism of the Church." (c) Again, in speaking of the same subject in another place, he says: "For they who believed in Samaria had believed with a true faith * * * and had been baptized by Philip the deacon whom the same apostles had sent. Wherefore inasmuch as they had obtained the legitimate baptism of the Church, it was not fitting that they should be baptized again, but only what was lacking was done by Peter and John, namely, that prayer being made for them with laying on of hands, the Holy Spirit should be invoked and poured upon them, which now also is done among us. Those baptized in the Church being brought to the bishops of the Church, and by our prayer and laying on of hands they receive the Holy Ghost and are perfected with the seal of the Lord." (d) And in showing the inconsistency of Stephen and the Roman clergy in recognizing the validity of heretical and schismatical baptism, and yet refusing to recognize their confirmation he says, "Or if they attribute the effect of baptism to the majesty of the name; so that they who are whosoever and howsoever baptized in the name of Jesus Christ, must be deemed to be renewed and sanctified; why should not hands be by them, laid on the persons baptized in the name of the same Christ, for the receiving of the Holy Ghost? Why does not the majesty of the same name avail in the laying on of hands, which they contend hath availed in the sanctification of baptism;" and again "Moreover a person is not born by the laying on of hands when he receives the Holy Ghost, but in baptism." (e)

CORNELIUS, Bishop of Rome held a council in that city in A.D. 251, at which the schismatic Novatian and his adherents were condemned. In sending an account of this council to Fabian, Bishop of Antioch, and speaking of Novatian, Cornelius says, "Who aided by the exorcists when attacked by an obstinate disease, and being supposed at the point of death, was baptized by aspersion in the bed on which he lay; if indeed it is proper to say that one like him did receive baptism. But neither when he recovered from his disease did he partake of other things which the rules of the church prescribe, nor was he sealed (in confirmation) by the bishop. But as he did not obtain this how could he obtain the Holy Ghost?" (f)

DIONYSIUS, Bishop of Alexandria A.D. 232-248, of whom Mosheim says, "that the Ancients used no flattery when they styled him *Dionysius the Great*," wrote an epistle on baptism to Stephen, Bishop of Rome, of which Eusebius gives the following account, "To this Stephen, Dionysius wrote

(a) De Bapt. 7 and 8.

(b) De Resur. Carnis 8.

(c) Epist. ad Steph. 1.

(d) Epist. 73, ad Jubiano 8.

(e) Epist. 74 ad Pompei, 7 and 8.

(f) Epist. ad Fabio in Euseb. Ecol. Hist. lib. vi. c. 43.

"the first of his epistles on baptism, as there was no little controversy whether those turning from any heresy should be purified by baptism; as the ancient practice prevailed with regard to such, that they should only have imposition of hands with prayer." (g)

OPTATUS, Bishop of Milevi in Africa A.D. 365, writing against the Donatists says, "Christ descended into the water, not that in Him who is God was anything that could be made purer, but that the water (of baptism) was to precede the future *Unction* (confirmation) for the initiating, ordaining and fulfilling the mysteries of baptism." (h)

ST. JEROME, a Presbyter of Palestine and a distinguished Biblical scholar of the same century, in speaking of this apostolic Rite says, "I do not deny but that the custom of the churches is this; in the case of those who have been baptized by Presbyters and Deacons in the distant and smaller cities (*minoribus urbibus*) the bishop travels out to lay hands upon them for the invocation of the Holy Spirit." and he adds, "Dost thou ask where this is written? In the Acts of Apostles," referring to Acts viii. and xix. But even if there were no authority of Scripture to be alleged for it, the consent of the whole world to this point might well challenge the force of a precept. (i)

PACIAN, Bishop of Barcelona, in Spain, about A.D. 370, thus writes: "Thus saith the Apostle John, 'As many as received Him to them gave He power to become the sons of God.' But these things cannot otherwise be fulfilled except by the sacrament of the Laver (Baptism) and of the *Chrism* (Confirmation), and of the Bishop. For by the Laver sins are washed away; by *Chrism* the Holy Ghost is poured out; but both these we obtain at the hand and the mouth of the Bishop." (j)

AMBROSE, the saintly Bishop of Milan A.D. 386, thus writes; "Remember, that thou hast received the spiritual signature (*signaculum spirituale*), the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and godliness, the spirit of holy fear; and do thou keep that which thou hast received. God the Father hath sealed thee, Christ the Lord hath confirmed thee." (k)

CYRIL, Bishop of Jerusalem A.D. 348-386, in his twenty-first catechetical lecture (the third on the mysteries) which is entirely devoted to the exposition of this rite of Confirmation or Chrism, says: "Now ye are christi (i.e., anointed ones), by receiving the emblem of the Holy Ghost, and all things were in a figure wrought in you because ye are the figures of Christ. He also bathed Himself in the river Jordan, and having imparted of the fragrance of His Godhead to the waters, He came up from them, and the Holy Ghost in substance lighted on Him, like resting upon like. In the same manner also after you had come up from the pool of the sacred streams, were given the *Unction* (of Confirmation), the emblem of that wherewith Christ was anointed, and this is the Holy Ghost." (l)

EUSEBIUS, Bishop of Emessa, in Phœnicia, (A.D. 348-360), writes: "In Baptism the Holy Spirit which descendeth with saving influence, gives enough to suffice for innocency; but in Confirmation He gives increase of our grace. In short, there the Spirit was bestowed to cleanse from sin; here to adorn us with all His graces." (a)

AMPHILOCHIOS, Bishop of Iconium, in Lycaonia (A.D. 390), in his life of St. Basil, says that, "Maximin the Bishop baptized Basil and Eubulus together, and vested them in white, gave them the unction of Confirmation, and received them to the communion." (b)

(g) Euseb. Hist. Eccl. lib. vii. c. 2.

(h) contra Parmen, c. 2.

(i) adversus Luciferian.

(j) Ser. de Bapt., sec. 7.

(k) Myster. vii. 42.

(l) Myst. Lect. iii. 1.

(a) Serm. de Pentecost 2.

(b) Vit. Basil 5.

ST. AUGUSTINE, the great doctor of the Church, and Bishop of Hippo, in Africa, (A.D. 395-430), thus writes: "We acknowledge the imposition of *"hands with prayer* that they which are so taught might receive strength of *"God's Spirit so to continue."* And again, "In Baptism (the Spirit is given) to consecrate a habitation to God; in *Confirmation*, to declare that these twofold graces of the Holy Ghost are come to us with a fulness of sanctity, *"wisdom, and virtue."*" (c)

INNOCENT I., Bishop of Rome from A.D. 402 to 417, in one of his epistles thus writes, "As for the anointing of infants, (on the forehead), it is manifest that it ought to be done by none but the Bishop. For Presbyters, although they are Priests, yet they have not the authority (or dignity) of the chief Priests. Therefore, it is lawful for the chief Priests solely either to anoint, (on the forehead), or to give the Holy Spirit (in confirmation), as appears not only by the custom of the Church but also by that place in the Acts of Apostles which asserts that Peter and John were sent to give the *"Holy Spirit to such as were already Baptized (in Samaria)."*"*

GENNADIUS, a Presbyter of Marsailles (A.D. 500), says: "If they be infants that are baptized, let those who bring them answer for them according to the usual mode; and then (in due time) let them be admitted to the Holy Communion by the imposition of hands." (d)

These extracts fully prove that the rite of Confirmation as we see it practiced in the New Testament Church, was continued in the primitive ages, and down to the present time in the Church of God, and also that none but an Apostolic Bishop possessed the power to administer it.

The next subject that comes up for consideration is: with whom was the power of *laying on of hands* in Ordination placed?

That the Apostles possessed and exercised this power all are agreed; but that Presbyters as such, ever possessed or legally exercised the power of Ordination, I deny, and challenge the world to prove the contrary. In treating of your fourth principle you refer to three passages of Holy Scripture to maintain presbyterian Ordination—that ordination by *presbyters* in their collective capacity was a principle of the Apostolic Church. These passages, however, I have shown to be nothing to the purpose, even on Presbyterian principles. The passages are: 1 Tim. iv. 14; Acts xiii. 1-3, and Acts vi. 6. In letter x. I have examined these passages *seriatim*, with the following result: The first passage is, "Neglect not the gift which is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery." In reference to this, I have shown that JOHN CALVIN, the father and founder of Presbyterianism, acknowledges that the word "Presbytery" used in this passage, does not refer to an assembly of presbyters or elders, but means simply the office to which St. Timothy was ordained by St. Paul. This passage, therefore, is not so "decisive as to the parties with whom the power of Ordination is lodged," as you would wish to make us to believe. And I have also pointed out that in laying such stress upon this passage you fell into the very fault you say others are disposed to commit in quoting your "favourite texts, the sound of which only" is on your side. I have also shown that your "inquiry at the oracles of God" was not quite so thorough as it might have been, seeing that you have totally ignored a most important passage which is *really decisive*, viz., "Wherefore I put thee in remembrance that thou stir up the gift of God that is in thee by the putting on of my hands." (e) St. Timothy's ordination, therefore, was not by a presbytery, but by St. Paul himself; so that your first case falls to the ground.

The next case you plead as an instance of Presbyterian ordination is the circumstance recorded in Acts xiii. 1-3. This circumstance you call an Ordination, and Presbyterian at that. On the contrary, I have shown that

(c) De Trinit. lib. xv. c. 26.

* Epist. ad Decentium.

(d) De dogma Eccles. c. 52.

(e) 2 Tim. i. 6.

according to the plain words of Holy Scripture it was simply a "recommen-
"dation to the grace of God" for a certain work, "*which work they fulfilled*"
(f). Even if it was an ordination it was an *extraordinary* one, and could not be
used as a precedent. Thus your second case also falls to the ground.

Your third case, the ordination of the Deacons, is really too absurd.
Excuse the word, but I must use it. Were not these deacons ordained by
Apostles as such, not by presbyters? Did they not expressly confine that
ordination to themselves in the words, "Whom we may appoint?" and did
not *they* as Apostles lay their hands upon them for this purpose? You may
say, however, that the Apostles in this instance ordained as a Presbytery.
But how are you to prove this? I grant that in verse 6 it shows that more
than one Apostle took part in the ordination of these Seven, yet it does not
state that each of these Seven had the hands of more than one Apostle laid
upon his head, nor does it require us to believe that *all* the Apostles united
in the laying on of hands upon each separate and distinct candidate, any
more than we are required to believe that the whole "Twelve" united
in the utterance word for word together of the address contained in verses 2,
3 and 4. Besides, there are hundreds of ways in which the Seven could have
been ordained by "Apostles" without anyone of the deacons having more
than one Apostle to lay hands upon him, any one of which ways is fatal to
the idea of Presbyterian ordination, while there is but one way in which it
could be strained to appear such. But even supposing that each and all of
the Apostles did unite in laying hands upon each of them, which is not likely,
would that constitute it a Presbyterian ordination? Nothing of the kind.
It would still be an apostolic act performed by Apostles, and by virtue of the
authority committed to them *as such* by our Lord Himself. So ends your
third and last case, and all of them unfavorable to your hypothesis.

These being disposed of, Presbyterianism can urge no other precedent
for presbyters using this power, for all Scriptural precedents go to prove that
the Apostolic order *alone* had the authority to ordain or ever exercised it.
When St. Paul sent for the Elders of Ephesus and gave them the soul-stirring
address of farewell, instruction, and warning (g), did he recognize this prerogative
as existing in their order? Although he calls them "Bishops" do
we find anything among them, either individually or collectively, like the
powers and authority of the order afterwards called *Bishops* or as they were
then called "Apostles?" While they are commanded to feed, watch over
and take heed to themselves and the flock of God committed to their charge,
yet we find no reference to any authority among them either singly or as a
body over the clergy—nothing to lead us to suppose that they could receive
an accusation against one of their number or take action upon an accusation
if made; or that they could add to their number by Ordination, or
take from it by deposing or cutting off the unruly.

And how different from all this is the authority recognised as existing
in Sts. Timothy and Titus by the same St. Paul. Although the Church of
Ephesus had, according to presbyterian principles, a presbytery or a body of
elders, yet we see they were completely ignored and the chief authority
placed in the hands of St. Timothy. To him it belonged to *reprove, rebuke,*
exhort, and it was for him to "charge some that they teach no other doc-
"trine," not the duty of the assembly of elders. It was his duty also to see
that the "bishops," that is the *presbyter* bishops, lived up to the standard of
holiness and purity required of them, and it was for him to "lay hands
"suddenly on no man," not the "presbytery." Both the younger women
and the elder, and the widows with their children, and their nephews were
to be rebuked or instructed by *him* not by the Session. So also of Titus, for
in him also the chief ecclesiastical authority in Crete is recognized as resting.
You may say, as on page 83 you intimate, that they possessed these powers
and supreme authority as *Evangelists*. This, however, is simply an *assump-*

(f) *Vide* Acts xiv. 26.

(g) Acts xx. 18-35.

tion and has no foundation in fact. *Titus is not once called an Evangelist in God's word.* Search and see. And to say this of St. Timothy, because he is exhorted to "do the work of an evangelist" is puerile. You might as well say that he possessed these powers and privileges as a *deacon*, for in the very same verse he is commanded, "make full proof of thy ministry" that is his *Diaconate* as the word in the original is *diakonian*. (a) And in I. Timothy iv. 6, he is distinctly called such, viz. "If thou put the brethren in remembrance of these things, thou shalt be a good minister, *diakonos*, DEACON of "Jesus Christ." No sir, they did not possess these prerogatives as *deacons* nor as *evangelists*, but by virtue of their office as Apostles of Christ. That they were such and are called such in Holy Writ I have already proved. (b) This, therefore, may be laid down as another principle in the constitution of the Apostolic Church that the *laying on of hands in ordination as in confirmation was a prerogative of the Apostolic Order alone.*

But was this principle carried out in after ages? This, I think, will be confessed by all who will examine the authorities I have already cited. However, should more be demanded, I will give a few out of many references to passages which can be examined at leisure.

CORNELIUS, Bishop of Rome. (c)

IRENÆUS of Lyons. (d)

CLEMENT, of Alexandria. (e)

CYPRIAN, of Carthage. (f)

FIRMILLIAN, of Cæsarea in Cappadocia. (g)

CLAURUS, of Muscula, in Numidia. (h)

JEROME. (i)

AUGUSTIN, of Hippo. (j)

ST. JOHN CHRYSOSTOM. (k)

AMBROSE, of Milan. (l) Council of ANTIOCH, canon 9., of SARDIS, canon 19, of NICE, canon 19, CHALCEDON canon 11., &c., &c.

Indeed all Church History agrees with Holy Scripture in confining in the power of ordination to the Apostolic or Episcopal order and in denying that power to the Presbyters and Deacons equally with the laity. The fact that AERIUS assumed to himself this prerogative and his utter condemnation by the whole Church, only proves the principle and its observance.

These main principles which we see entered into the polity of the Apostolic Church then ought to be enough by which to test the Apostolicity of the prevailing systems of Independency, Presbytery, and Prelacy. Therefore to arrange these tests and to apply them to the above systems will be the object of the next letter. Till then

I remain, &c.

LETTER XVII.

I have not referred to the writings of the early Christians as requiring you to accept all they might express, but simply as witnesses of facts and circum-

(a) II Timothy iv. 5.

(b) *Vide* letter iv.

(c) Epist. ad Fabio.

(d) Advers. Hæres lib. iii. c 3-4, lib. iv. 6.

(e) Stromata vi. and vii.

(f) Epist. 44 ad. Cornel. Epist. xxxiii. &c.

(g) Epist. ad Cyprian.

(h) In Concil. Carth.

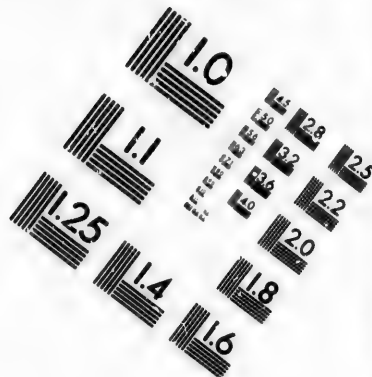
(i) Epist. ad Evang.

(j) De Haer. c. 15.

(k) Hom. 1 in Phil. ix. and xiii. in 1 Tim. &c.

(l) II. Apol. c., Athan.





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stances which took place in their own times, and of which they were perfectly competent to judge. Were you writing on the subject of the Divinity of our Lord, you would have no hesitation to quote from the celebrated letter of Pliny, a heathen, to the fact that the early Christians "sang hymns "to Christ as God;" nor yet that passage of Josephus, a Jew, to the fact that the man Jesus, "if, indeed, to be lawful to call Him a man," "was the "Christ." Surely, then, Christian writers ought to be as credible witnesses concerning the order and organization of the Christian Church, especially as they bear testimony to facts with which they were personally acquainted.

My object in this letter is to arrange the principles which we have found to exist in the constitution of the Apostolic Church, and then to apply them to the three modes of ecclesiastical polity which we have agreed to call "Independency," "Presbytery," and "Prelacy."

The first main principle of the Apostolic Church was that our Lord Jesus Christ was its Head, that He was "Head over all things to the Church, which is His body." (m)

The second principle was that under Christ there was a permanent Ministry composed of *three Orders*: the first order known and referred to in the New Testament as APOSTLES, *messengers* or *angels*, but in after ages known as BISHOPS; the second order as PRESBYTERS (elders) *bishops*, and *prophets*, but now known as PRIESTS or *presbyters*; the third order called DEACONS, and also *pastors* and *teachers*, now distinguished by the name DEACONS. (n)

The third principle was that to the highest Order alone belonged the right and prerogative of laying on of hands whether in Ordination or in Confirmation, and also the chief or supreme authority to exercise the power of the keys: in other words, in this order all ecclesiastical powers and prerogatives were vested and flowed through them. (o)

The fourth principle was that the second Order, under the control of the highest Order, possessed the power of the keys and authority to preach and administer the Sacraments of our Lord's institution. (p)

The fifth,—That the third or lowest Order of the Ministry, by virtue of their ordination, had the authority to preach, baptize and otherwise assist the other orders. (q)

The sixth,—The Christian Ministry, being "Ambassadors for God," "Ministers of Christ," and "Stewards of the Mysteries of God," must have derived, and did derive, their authority as such from God, and not from the people to whom they were Ambassadors. (r)

In applying these principles I shall invert their order and begin with the sixth principle, and proceeding backward to the first, apply them to each form of ecclesiastical polity, and then leave the settlement of the question to your own axiom, "*The modern Church which embodies in its government "most apostolic principles, comes nearest in its government to the Apostolic Church.*" (s)

We will commence with your own body, the Presbyterians.

PRESBYTERY.

This system maintains, as we have seen, that there is but one order in the ministry of the Word and Sacraments, called Presbyters, to whom, in their corporate capacity belong all the prerogatives of the Christian Ministry, with full powers to ordain and to exercise the power of the keys.

In applying the sixth principle to this system I am bound to say that in all their standards of doctrine and discipline, *except 1st book Discipline*, it is distinctly and clearly maintained that the Ministry of Christ must derive

(m) (Eph. i. 23, v. 23, and Col. i. 18) (*Vide Letter xii.*)

(n) (*Vide Letters iv., v., vi. and vii.*)

(o) (*Vide Letter xvi.*)

(p) (*Vide Letter xvi.*)

(q) (*Vide Letter xvi.*)

(r) (*Vide Letter vii. & x.*)

(s) (Page 19.)

their authority from Him whose representatives they are, not from the people to whom they are ambassadors. You, however, make "appointment by the people" an essential to the ministerial commission. The power placed in the hands of each congregation of choosing its own ministry, is very far from making the ministerial character depend upon the popular vote.

The fifth principle is that the third or lowest Order (Deacons) as such, possessed the authority to *preach* and *baptize* and otherwise assist the other orders ministerially. This, Presbyterians deny both in precept and in practice, and thus contradict and condemn the constitution of the Church both in the apostolic and in every succeeding age.

Presbyterians maintain that preaching presbyters possess all the prerogatives of the Christian ministry, with full powers to ordain, administer the Sacraments, and exercise the power of the keys. In this they contradict the fourth principle which entered into the constitution of the Apostolic Church; for there the second Order (presbyter—bishops) *never ordained*, and only preached, administered the Sacraments, and exercised discipline under the control and subject to the final decision of the first or Apostolic Order.

As Presbyterians recognize no higher order in the Christian ministry than that of Presbyter, they thus deny and contradict the third principle, and consequently the existence of that highest Order through which flows all ministerial authority, and who have their continuity most fully assured in the express words of Holy Scripture.

The second principle which entered into the Constitution of the Apostolic Church was the existence of *three permanent Orders* in the Ministry of the Word and Sacraments, distinguished in the New Testament by the names, *Apostles* or *Angels*, *Elders* or *Bishops*, and *Deacons*, but now known as *Bishops*, *Priests* or *Presbyters* and *Deacons*. This principle the Presbyterians condemn both in their teaching and observance, as they maintain but one Order in the Ministry of the Word and Ordinances. Some Presbyterians, it is true, finding that there were three Orders in the Ministry of the Apostolic Church and in all after ages, as is shown in Church history, have sought to bring their system into harmony with that Church by calling their preacher a *Bishop*, their ruling elders *Presbyters*, and of course their *Deacons* would make a third class. But I have no doubt you will agree with me in pronouncing it to be simply a *devout imagination*, as the two latter classes are confessed to be no ministers of the Word at all.

And when we come to the application of the chief principle of all, viz., the Headship of Christ alone over His Church and Kingdom—what can I say? I will only ask, is it an evidence that Presbyterians maintain and recognize our Lord Jesus Christ as the sole Head of the Church when they refuse and condemn as repugnant to the Word of God the Ministry which He appointed, which He commissioned with *His own authority* and promised to be with "*always, even to the end of the world*?" Would such a course be recognized as *fealty* by an earthly king? Fealty to our Divine King, like that due to an earthly sovereign, is proven by *acts* rather than by *words*—by humble obedience to His laws and institutions rather than by blatant professions of loyalty to His person. English history speaks of men who, while making professions of deep loyalty to the person of their monarch, delivered him up to his murderers for a consideration. The proper way, therefore, to recognize the authority of our Lord and King as head over all things to the Church, is by accepting the authority of the officers which He has commissioned for the "work of the Ministry and for the edifying of the Body of Christ," and also in the order in which He has "set" or constituted them, viz.:—*First, APOSTLES; secondarily, PROPHETS; thirdly, Teachers.* (n)

INDEPENDENCY.

This system maintains, as we have seen, that there is but one order in the ministry, and holds that the prerogative of ordination is vested in each single congregation or those whom that congregation may depute to act for

(n) 1. Cor. xii 28.

them. As Dr. Davidson expresses it, "a minister is either the minister of one church, viz: that by which he has been chosen, or else *he is not a minister at all*. When he ceases to be pastor of a church *he ceases to be a minister of the Gospel till he be elected by another*. * * He is not made a minister by the act of ordination *but by the people's call and his acceptance of it*, by virtue of which a solemn engagement is entered into; and when the engagement terminates *he ceases to be a minister*. (o) This is very much like saying that the English Ambassador to the Government of the United States receives his credentials and derives his authority as such *from the American people*; and as a system it denies and contradicts every single one of the above principles which entered into the constitution of the Apostolic Church.

We will now turn to that form of ecclesiastical polity which we have agreed to call

PRELACY.

This system declares in its authorized formulary that: "It is evident to all men diligently reading Holy Scripture and ancient authors that from the Apostles' times there have been these orders of ministers in Christ's Church—BISHOPS, PRIESTS, and DEACONS"—and teaches that to the highest order *alone* belongs the chief authority in the Church with the prerogative of laying on of hands whether in ordination or confirmation.

The sixth principle we found to exist in the government of the Apostolic Church was that the ministry of the Church, being ambassadors for God and stewards of his mysteries, derived their commission and authority from Him, not from the people. And how does the Church of England act in reference to this principle. I reply, by permitting none to minister at her altar except he has been "called, tried, examined and admitted thereunto" in accordance with Scriptural and Apostolic usage and custom. The man may be earnest in what he undertakes; he may, like St. Paul when he was persecuting the Church of God, think that he is doing God service; he may even do much good morally and intellectually by his work and lectures; thousands may have united in appointing him to his position, and millions may recognize that appointment as valid, yet it is all as "a sounding brass and a tinkling cymbal" to the Church of England, for unless he has had Apostolic or, as it is called, *Episcopal ordination*—that is, except he has been called, tried, examined, and admitted to his office by that Order which Holy Scripture and all antiquity unite in declaring to *alone* possess that power and by which alone it can be transmitted—he is looked upon as a mere *layman* and as having no more authority to minister in holy things, to act as a minister of God, than had Korah and his company to take upon themselves the priestly office and presume to burn incense before the Lord (u). The Anglican Church, therefore in all her branches and in the strictest manner maintains the sixth principle.

That the fifth principle is also maintained by the Church of England is proven by the words used at the ordination of Deacons: "It appertaineth to the office of a Deacon, in the church where he shall be appointed to 'serve, to assist the Priest in Divine Service,' &c., &c. (v) In the ancient 'Use' of Salisbury the office of a deacon is thus described: "Deaconum 'oportet ministrare ad altare, Evangelium legere, Baptizare et Prædicare.'"

As to the fourth principle, viz., that the second Order possessed the authority to preach, administer the Sacraments, and exercise discipline subject to the authority of the first or highest Order, I may say that it is fully taught and acted upon by the Anglican Church, as may be evident to all by examining "the form and manner of Ordering of Priests," both in the Church of England and in the Church in the United States of America.

That the third and second principles are maintained in all their integrity

(o) Eccles. Polity of New Test., p. 200.

(u) Vide Numb. xvi.

(v) See the order in the Prayer Book.

is proven from the invariable practice of the Church of England, the United States, and Canada, and by the express declaration of the "Preface to the form and manner of making, ordaining, and consecrating Bishops, Priests and Deacons."

That the Church of England recognises and maintains beyond all controversy that our Lord Jesus Christ is head over all things to the Church—that He is King of Kings and Lord of Lords—I have already proven, (w) and that she teaches and acts in accordance with this principle is evident in every service she engages in, by every solemn act which she performs and by every ordinance she administers, doing *all in His name, by His authority and through the ministry which He appointed*

Nor does the act of *parliament* (x) which declares the King to be the head of the Church of England contradict this in the least degree. That act simply recognised in the King of England in opposition to all foreign potentates, especially the Popes of Rome, a visitatorial power or authority viz., that it rested with *him* and not with them to visit, repress, redress, reform, order, correct, restrain, and amend errors, heresies, &c., while by the act of *the church* even this authority was declared to belong to the King "*only so far as the law of Christ would allow.*" Nor did King Henry the viii. himself, consider that the title "head of the Church of England" conferred upon him any purely spiritual powers whatsoever, as may be seen from his letter to the clergy of the Province of York (A.D. 1533) on this very subject, and which I append to those letters for the benefit of "slandrous folk" whose minds are offended by this title as applied to him, and in which he very severely censures and chastizes those who strain the words to make them imply what those who first used them never intended.

We find, then, on minute and patient examination, that the six main principles of government that were by inspired men established in the Apostolic Church are all recognized and practically carried out, not by *Independency*, nor yet by *Presbyterianism*, but by *Prelacy* alone—by that very Church of whose order of government you so boldly "infer that while that Church may be entitled to great respect as a *human system* maintained by Act of Parliament, and numbering in its ranks many estimable people, at the peril of excommunication, we feel bound to declare our conviction that the government of the Church of England is repugnant to the Word of God." (y)

As you are a Professor of Church History, of course you would not have made the above sweeping assertion without being prepared to show what "*human*" being organized the "*system*," and when and where he did so. Permit me, then, to ask you, for the benefit of those who are not professors of Church History, *at what time, in what place, by what person* was this "*human system*" organized?

We know no other system or body claiming to be a Church of Christ than that you thus vilify, of whose form of ecclesiastical government the same statement can be made without departure from the truth.

I remain, etc.

LETTER XVIII.

MY DEAR SIR,—My work is drawing to a close, and before I take leave of you I will ask you to glance back with me at the ground over which we have passed in this examination of your "Inquiry at the oracles of God as to whether any existing form of Church Government is of Divine right,"

(w) *Vide* letter xii.

(x) 26 Henry viii., Chap. 1.

(y) pp. 47 and 48.

so as to recall a few of the slips, inaccuracies, mistakes, etc., I have pointed out in your little work.

1. In your definition of the word Church I have pointed out your sad mistake in giving the following challenge, for any man to "produce, if he can, any passage from the word of God where the sense would be impaired "if the phrase *Society of Christians* or *Christian Assembly* were substituted for "the word Church" (a). I have given *three* passages where the substitution is absolutely incorrect, and *two* where it would produce the merest nonsense (b).

2. On page 16 you tell us that "it is proved quite possible by a *thorough* and *unprejudiced* examination of the Scriptures to discover the main principles that entered into the constitution of the Apostolic Church." While agreeing with this proposition, I have shown that *your* examination of Scripture in reference to the ordination of St. Timothy if *unprejudiced* was certainly not *thorough* (c).

3. On page 20, where you enumerate the office bearers in the Church, you drop from the list PROPHETS, although mentioned much more frequently than that of EVANGELISTS which you introduce. While you completely ignore the existence of the ANGELS of the Seven Churches of Asia (d).

4. On same page you assure us that the Apostles and Evangelists were but temporary, and "not intended to be perpetuated," yet furnish *no proof* for your daring assumption. I have *proven* both by the plain words of Holy Scriptures and by that of which you are a professor—Church History—that the Order of Apostles was intended to be, has been, and will be perpetuated "*Always, even to the end of the world*" (e); and that *Evangelists* did not constitute an Order in the Ministry of the Apostolic Church, but was a certain work or sphere of duty which either Apostle, a Deacon, or even a *Layman* might and even did fulfil (f).

I will also add here that the American Presbyterians condemn your statement as is proven by the fact that they have a special form for the *Ordination of Evangelists* (h).

5. On page 21 you say that "the Deacons had charge of temporal concerns and were entrusted with the special duty of ministering to the necessities of the poor." I have shown that "ministering to the necessities of the poor" was the only "temporal concern" pertaining to the office of a Deacon as set forth in the Holy Scriptures. I have also proved that *Deacons* as such both Preached and Baptized and were thus identified with the *Pastors* and *Teachers* referred to in Holy Writ (h).

6. On page 22 you state that "the Apostles were the only office bearers chosen during the lifetime of the Lord." I have proven that he "appointed other *Seventy* also (i).

7. In the same letter I have shown that you contradict Mosheim, when you state that "hitherto (i. e. before the election of the *Seven* recorded in "Acts vi.), the *Twelve* had attended to the wants of the poor." (j) Mosheim gives reasons and authorities for his position, you give and can give none for yours.

(a) P. 10.

(b) *Vide* Lettter II.

(c) Letter IX.

(d) Letters III., V.

(e) Letters III., IV., VI., VII., VIII., &c.

(f) Letter V.

(g) Form Govt. p. 449.

(h) Letter V.

(i) Letter VII.

(j) page 24.

8. On page 24 you say, "In the Apostolic Church the people appointed Matthias to be a Minister—a Bishop—an Apostle." "On the contrary, I have proven from the wording of the passage and even from its interpretation by able non-prelatists, that the people did nothing of the kind—that it was the act of the eleven apostles alone to appoint "the two."

9. Your interpretation of the word *cheirotonesantes*, as used in Acts xiv. 28, I have shown to be incorrect, and that it was the act of the Apostles Barnabas and Paul, not of the people.

10. The cause of the appointment of the Seven I have shown to be not the act of the people as you wish to make it appear, but that of the Apostles themselves, "as is proven by the words "Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business," Thus your first principle "that the office-bearers were elected by the people" is proven to be no principle of the government of the Apostolic Church. (k) On page 20 you say that Titus was an "Evangelist." I have shown that he is not once called such in the New Testament. (l)

12. Your second principle, as you express it on page 28, "The offices of Bishops and Elder were identical." I have shown it to be absurd, for no two offices can be identical any more than two men can be identical. (m) I have also proven that the Order now called *Bishops* were in the New Testament called *Apostles*, and that the Order now known as *Priests* or *Presbyters* have the names *Bishop* and *Presbyter* or *Elder* applied to them interchangeably. (n)

13. Your third principle "that each church there was a plurality of "elders" I have shown to be something which you neither did nor could prove, and that without fear of contradiction we might say that in each church there was not a plurality of elders. (c)

14. In the same letter I have shown that you contradict yourself when you say Barnabas and Paul "appointed Elders in every church." (p) as you tell us just before, that these very elders were appointed to office by the popular vote. (q)

15. I also showed that the passage would not bear the stress you lay on the word "every" without making the inspired writer state what was not true.

16. I have shown also that you betrayed a slight ignorance of ancient history when you called the large, wealthy and populous city of Philippi "a contemptible town on the outskirts of Macedonia. (r)

17. I reminded you that in order to maintain your third principle it is necessary to prove that in the church of Ephesus and of Philippi there was but a single congregation, or else that in the church "in the house" of Nymphas Philemon or of Aquila there was a plurality of elders. All this however, you must fail to do. (s)

18. Your fourth principle, viz., "that ordination was the act of the "Presbytery," I have proven to have no foundation in Holy Scripture. (t)

19. I have shown that in quoting I. Tim. iv. 14, and omitting II. Tim. i. 6, you seem to have fallen into the temptation you refer to on page 18, that is "to quote in" your "favourite texts the sound of which only is on" your "side."

20. I have also shown that according to the teaching of John Calvin, the inventor of the Presbyterian system, the word "Presbytery" as used in I. Tim. iv. 14, does not mean a body corporate of Elders, but simply the office to which St. Timothy was ordained by St. Paul.

21. The circumstance recorded in Acts xiii. 1-8, which you regard as an

(k) Letter vii.

(n) Letter viii.

(q) p. 24.

(l) Letter v.

(o) Letter ix.

(r) p. 18.

(m) Letter viii.

(p) p. 80.

(s) Letter ix.

(t) Letter x.

Ordination, I have proven to be none whatever, and even granting it to be one, that it can afford no precedent for ordination by a Presbytery, and therefore no support to your principle. (u)

22. The third case which you bring to maintain this principle, I have proven to be nothing to the purpose. (v)

23. Your fifth principle, which you state to be "the privilege of appeal to the assembly of Elders, and the right of government exercised by them in their corporate capacity," I have proven to have no foundation in Holy Scripture, and that the very case you bring to support it establishes the contrary. That the Council at Jerusalem cannot by the greatest stretch of the imagination be made to appear either a Session, a Presbytery, a Synod, or a General Assembly. (w)

24. In the same letter I have shown that if this Council at Jerusalem establishes any precedent for Courts of Appeal in the Church, it is that of making an appeal from suburban churches to the Bishop with his Council of Presbyters, or from the Church of one city to the Metropolitan or chief city of a country, or to a General Council of the Church.

25. Your sixth principle, "that Christ alone is Head of the Church," I have shown to be the *fundamental principle of Christianity*, and fully taught and acted upon by the Church of England. (x)

26. I have pointed out the iniquitous nature of the charge you have brought against the Church of England, in stating that she makes the reigning monarch the head of the Church in opposition to our Lord Jesus Christ.

27. I also remarked upon your positive unfairness in giving a mutilated quotation from Article XXXVII., and omitting to give the very portion which fully explains what you quote.

28. Although you are a Professor of Church History, I took the liberty of pointing out to you the meaning of the word "spiritual" as used in many Acts of Parliament, Public Documents, and Canons of the Church.

29. I have also shown that the Confession of Faith of the Westminster assembly of divines places supreme *judicial* authority in the hands of the Civil Magistrate in matters of Doctrine, Discipline, and Worship, over and above their synods.

30. While the Church of England recognizes in the Civil Magistrate "that only prerogative which we see to have been given to all godly princes in Holy Scripture by *God Himself*." (b)

31. I have proven that you contradict the public standard of your own body in reference to "ruling Elders." (c)

32. I have proven that in the opinion of learned Presbyterians your "true exposition" of I. Tim. v. 17, is a forced and dubious one. (d)

These, sir, are a few of the slips, mistakes, &c., which I find in your little work, and I trust you will pardon me for pointing them out. However, that my letters are free from defects I cannot hope, as they were written at a time when mental anxieties and bodily weakness, combined with the cares of a parish of some two hundred square miles in extent, pressed heavily upon me and caused frequent interruptions. Yet at the same time I am willing that you should examine my work, as I have done yours, by the word of God, and where you can point out errors of argument, doctrine, or of fact in my letters, I can assure you of a ready withdrawal, and an assertion of the truth as may be shown forth by you or those who may act for you.

I remain, sir,

Very truly yours,

THOS. G. PORTER.

Hillsdale, Ont., June 29th, 1877.

(u) Letters X. and XI. (v) Letter X. (w) Letter XI.

(x) Letter XII. (b) Letter XII. (c) Letter XIII. (d) Letter XIII.

APPENDIX.

APPENDIX A.

ACT 26, HENRY VIII., C. 1, A. D. 1534.

An Act containing the King's Highness to be supreme head of the Church of England, and to have authority to reform and redress all errors and heresies and abuses in the same.

Albeit the King's Majesty justly and rightfully is, and ought to be, the supreme head of the Church of England, and so is recognized by the clergy of this realm in their convocations; yet nevertheless, for corroboration and confirmation thereof, and for increase of virtue in Christ's religion within this realm of England, and to express and extirp all errors, heresies and other enormities and abuses heretofore used in the same: be it enacted by authority of this present Parliament that the King, our sovereign lord, his heirs and successors, Kings of this realm, shall be taken, accepted and reputed the only supreme head in earth of the Church of England, called Anglican Ecclesie, and shall have and enjoy annexed and united to the imperial crown of this realm, as well the style and title thereof, as all honors, dignities, pre-eminences, jurisdiction, privileges, authorities, immunities, profits, and commodities to the said dignity of supreme head of the same Church belonging and appertaining; and that our said sovereign lord, his heirs and successors, kings of this realm, shall have full power and authority from time to time to visit, repress, redress, reform, order, correct, restrain, and amend all such errors, heresies, abuses, offences, contempts and enormities whatsoever they be, which, by any manner, spiritual authority or jurisdiction, ought or may lawfully be reformed, repressed, ordered, redressed, corrected, restrained or amended most to the pleasure of Almighty God, the increase of virtue in Christ's religion, and for the conservation of peace, unity, and tranquility of this realm, any usage, custom, foreign laws, foreign authority, prescription, or any other thing or things to the contrary hereof notwithstanding.

APPENDIX B.

ANE SCHORT SOMME OF THE FIRST BUIK OF DISCIPLINE.

I. *Doctrine.*—The word of God onlie, quhilk is the New and Auld Testament, sal be taught in everie kirk within this realm, and all contraire doctrine to the same sal be impugnit and utterlie suppressit.

We affirm that to be contrarious doctrine to the word, that man has inventit and imposed upon the consciences of men be lawis counsaillis, and constitutions, without the expresse command of Godis word.

Of this kynd are vowis of chastitie, dysgysit apparell, superstitious observatioun of fasting dayis, difference of meatis for conscience saik, prayer for the dead, calling upon sanctis, with sic uther inventiouns of men. In this rank ar holie dayis inventit be men, sic as Christimes, Circumcision, Epiphania, Purificatioun, and utheris fond feastis of our ladie: with the feastis of the Apostillis, Martyris, and Virgins, with utheris quhilk we judge utterlie to be abolisheit furth of this realm, because they have na assurance in Godis word. All mainteinaris of sic abominatiouns suld be punishit with the civil sword.

The word is sufficient for our salvation, and theirfor all thingis neidfull for us ar containit in it. The Scriptures sal be red in privie houses for removing of this gross ignorance.

II. *Sacramentis.*—The sacramentis of necessitie are joynit with the word, quhilk are twa onlie,—baptisme and the tabill of the Lord. The preaching of the word man preceid the ministratioun of the sacramentis. In the dew administratioun of the sacramentis all things suld be done according to the word, nothing being addit, nor zit diminisht. The sacramentis suld be ministerit efter the order of the Kirk of Geneva. All ceremoneis and reittis inventit be men suld be abolisheit, and the simpill word followit in all poyntis.

The ministratioun of the sacramentis in na wayis suld be givin him in quhais mouth God has not put the word of exhortatioun. In the ministratioun of the tabill sum comfortabil places may be red of the Scriptures.

III. *Idolatrie*.—All kynd of idolatrie and monumentis of idolatrie suld be abolisheit, sic as places dedicat to idolatrie and relickis. Idolatrie is all kynd of worshiping of God not continit in the word, as the mess, invocatioun of sainctis, adoratioun of images, and all uther sic thingis inventit be man.

IV. *The Ministrie*.—No man suld enter in the ministrie without ane lawfull vocatioun. The lawfull vocatioun standeth in the electioun of the peopill, examinatioun of the ministrie, and admissioun be thame baith. The extraordinar vocatioun has ane uther consideratioun, seing it is wrocht only be God inwardlie in menis hartis.

No minister suld be intrused upon any particular kirk without their consent; bot gif ony kirk be negligent to elect, than the superintendent with his counsall suld provide ane qualifeit man within fortie dayis.

Nather for raritie of men, necessity of teiching, nor for any corrptione of time, suld unable personis be admitted to the ministrie. Better it is to have the rowme vaikand than to have unqualifiet personis, to the sclander of the ministrie and hurt of the kirk. In the raritie of qualifiet men we suld call unto the Lord, that he of his gudnes wald send forth trew laboreris to his harvest: the kirk and faithfull magistrate suld compell sic as have the giftis to take the office upon thame.

We sould consider first quhider God has geven the giftis to him quhame we wald choise: for God callis no man to the ministrie quhame he armes not with necessarie gifis.

Personis noted with infamy, or unabill to edifie the kirk be helsome doctrine, or of ane corrupt judgment, suld not be admittit nor zit reteinit in the ministrie; the Princeis pardon nor reconciliatioun with the kirk takis not away the infamie befor men: thairfor public edictis suld be set furth in all places quhair the persone is knawin, and strait charge gevin to all men to reveill gif thay knaw ony capital cryme committit be him, or gif he be sclanderous in his life.

Personis proponed be the kirk sal be examined publickly be the superintendent and brethren in the principal kirk of the diocie or province. Thay sal geif publick declaratioun of their giftis, be the interpretatioun of some places of Scripture. Thay sal be examined openlie in all the principall poyntis that now ar in controversie. Quhen thay are approvyn be the judgment of the brethren, thay suld mak sındrie sermones befor their congregations afor they be admittit.

In their admissioun, the office and dewtie of ministeris and peopill sould be declarit be sum godlie and learnit minister. And sua publickly befor the people sould they be placet in their kirk, and joint to their flock at the desire of the samein: uther ceremonies except fasting with prayer, sic as laying on of hands, we judge not necessari in the institution of ministerie.

Ministeris sa placet may not for their awin plesure leve thair awin kirkis, nor zit thair kirkis refuse thaim, without sum wechtie causis tryit and knawin: but the General Assemblie for guid causes may remove ministeris from place to place without the consent of the particular kirkis.

Sic as ar preichers alreddie placit, and not found qualifiet efter this forme of tryall sal be maid reidaris: and sa for no sort of men sal this rigour of examination be omittit.

V. *Reidaris*.—Reidaris are bot for a time, till, through reiding of the Scriptures, they may come to furder knowlege and exerceis of the kirk in exhorting and explaining of the Scriptures. No reider sal be admittit within twentie-ane zeiris of age, and unless thair be ane hope that be reiding he sall schortlie com to exhorting. Reiders fund unabill, efter tua zeiris' exerceis, for the ministrie, sould be removit, and uthers als lang put in thair rowme.

No reider sal attempt to minister the sacramentis untill he be abill til exhorte and perswad be helsum doctrine. Reideris a landwart sal teiche the zouth of the parochinis.

Ministeris and reideris sal begin evir sum buik of the Auld or New Testament, and continow upon it unto the end; and not to hip from place to place as the Papistis did.

VI. *Provison for Ministeris*.—The ministeris' stipend sould be moderated that nether thei have occasion to be cairfull for the warld, nor zit wanton nor insolent onywise. Thair wyfis and children sould be sustentit not onie in thair time, but also after thair death.

VII. *Elderis and Deaconis*.—Men of the best knowlege, judgement, and con-

versatioun should be chosin for elderis and deaconis. Their election sal be zearlie, quhair it may be convenientlie obsarvit. How the vottis and suffrages may be best resavit with everie manis fredome in vottin, we leif to the judgement of everie particular kirk. Thei sal be publiclie admittit, and admonished of thair office, and also the peopill of thair dutie to them, at thair first admission.

Their office is to assist the ministeris in their execution of discipline in all grit and weightie matteris. The elderis sal watche upon all menis maneris, religioun, and conversatioun, that ar within thair charge: correct all licentious leveris, or else accuse them befor the session.

Thei should tak heid to the doctrine, diligence, and behavior of thair minister and his household; and gif neid be, admonishe and correcte thame accordingly.

It is undecent for ministeris to be buiridit in ane all-house or taverne, or to hant mekil the court, or to be occupiet in counsel of civil affairs.

The office of deaconis is to gadder and distribute the almes of the puire according to the directione of sessione. The deaconis suld assist the assemble in judgement, and may reid publiclie gif neid requyris.

Elderis and deaconis, being judges of uther menis maneris, man with thair household leve goddilie, and be subject to the censure of kirk.

It is not necessair to appoynt ane publick stipend for elderis and deaconis, sein thei ar changed zearlie, and may wait upon thair awin vocation with the charge of the kirk.

VIII. *Superintendentis*.—The necessitie, nominatioun, examination and institution of superintendentis, ar at large contentit in the Buik of Discipline, and in monie thingis doe agrie with the examinatioun and admission of ministeris. Principall townis sal not be spoizeit of thair ministers to be appointed superintendentis. Superintendentis ainis admittit sal not be changed without grit causeis and considerationis.

Superintendentis sal have thair awin special kirkis besyde the common charge of utheris. Thei sal not remaine in ane place untill thair kirkis be provydit of ministeris or reideris. Thei sal not remaine abone twentie dayis in ane place in thair visitation till thei pass throw thair boundis. Thei sal preiche themselves thryce in the weik at the leist. Quhan thei come hame again to thair awin kirk, thei man be occupyit in preiching and edifieing of the kirk: thei sal not remain at thair cheif kirk abone thrie or four monethis, bot sal pas agane to thair visitatioun.

In thair visitation thei sal not onlie preiche, but als examine the doctrine, life, diligence, and behavior of the ministeris, reideris, elderis, and deaconis. Thei sal consider the ourder of the kirk, the maneris of the peopill, how the puire ar providit, how the zouth ar instructit, how the discipline and policie of the kirk ar keipit, how heinous and horribil crymis ar corrected. They sal admonish, and dress thingis out of ourdour, with thair counsel as thei may best.

Superintendentis ar subject to the censure and correction not onlie of the synodall conventioun, bot also of thair awin kirk and uther within thair jurisdiction. Quhatsumevir crime deservis correctione or depositions in ony uther minister, the same deservis the lyke in the superintendent.

Their stipend wald be considerit and augmentit abone uther ministeris, be reason of thair grit charges and travell.

IX. *Discipline*.—As no common-welth can be governet without executione of gude lawis, na mair can the kirk be reteined in puritie without discipline. Discipline standeth in the corrections of these thingis that ar contrarie to Goddis law, for the edeifieing of the kirk. All estatiss within the realme ar subject to the discipline of the kirk, als weil reuleris and preicheris as the common peopill.

In secret and privie faultis the ourdour prescrib'd be our Maister suld be observed, quhairof we neid not to wryte at length, seing it is largelie declared in the Buik of Excommunication.*

Befor the sentence proceed, labour should be takin with the giltie be his freindis, and public prayer maid for his conversioun unto God. Quhen all is done, the minister should ask gif ony man will assuir the kirk of his obedience, and gif ony man promeis, than the sentence sal stay for that time. Gif efter publick proclameing of thair namis they promeis obedience, that should be declarit to the kirk quha hard their former rebellione.

The sentence being ainis pronounced, na member of the kirk should have companie with thame under pain of excommunicatione, except sic personis as are exempt

*The Book of Excommunication was written in the year 1567; so this summary was not written till some time after.

be the law. Their children could not be resavit to baptisme in their name, bot be sum member of the kirk quha sal promeis for the children, and detaist the parentis impietie.

Comittaris of horribil crymis worthie of death, gif the civil sword spair them, thei could be halden as deid to us, and cursid in their factis.

Gif God move their hartis to repentaunce, the kirk cannot deny thame conciliatione, their repentance being tryed and fund trew. Some of the elderis sould resave sic personis publickly in the kirk in taken of reconciliations.

X. *Marriage*.—Personis under cair of utheris sal not mary without their consent lauchfullie requyrit. Quhen the parentis and utheris ar hard and stubborn, than the kirk and magistratis sould enter in the parentis rowme, and decerne upone the equitie of the caus without affectione. The kirk and magistrat sal not sute for thame that commit furnicatioun befor thay sute the kirk.

Promises of bairnes within aige ar null, except thay be ratifeit after thay cum to age.

Band of marriage suld be proclamit upon thrie severall Sondays, to tak away all excuse of impediment.

Committeris of adulterie suld not be overseit be the kirk, albeit the civil sword oversie thame, but suld be estimit as deid and excommunicat in their wickit fact. Gif sic offenderis desire earnestlie to be reconcilit to the kirk, we dar not refuse thame, nor excommunicat them quhame God has brocht to repentance.

The pairtie that is provin to be innocent suld be admittit to marriage againe. As for the pairtie offending, all dout of marriage wald be removit if the civil sword walk stryk according to Godis word.

XI. *Policie*.—Policie is an exercise of the kirk serving for instructioun of the ignorant, inflaming of the learnit to gritter service, and for reteining of the kirk of God in gude order.

Of th. partis of policie sum ar necessar, and sum not necessar absolutlie. Necessar is the trew preiching of the word, the right ministratioun of the sacramentis, the common prayeris, the instructioun of the youth, the support of the puir, and the punishment of vice. Bot singing of psalmis, certaine dayis of the conventionis in the weik, thyrse or twice preiching on week-dayis, certaine places of Scripture to be red quhen thair is na sermone, with sic thingis, ar not necessar.

In townes we requyre everie day either sermon or publick prayeris, with sum reiding of Scriptures. Publick prayers ar not neidfull in the dayis of preiching, iest thereby we suld narische the peopill in sberstitioun, causing tham to understand that the public prayeris succedeis to the Papistical messe. In everi notabil towne we requyre that at the least anis in the weik beside the Sunday the haild peopill convene to the preiching.

The Sunday man be kept straitlie in all townis, baith befor noon and efter, for heiring of the word. At afternone upon the Sunday the Catechisme sal be taught, the children examinited, and the baptisme ministerit. Publick prayeris sal be usit upon the Sunday, als weil after none as befor, quhen sermones cannot be had.

It apperteinis to the policie of everie particular kirk to appoynt the time quhen the sacramentis sal be ministerit.

XII. *Baptisme*.—Baptisme may be ministerit quansoever the word is preichit, bot we think it maist expedient that it be ministerit upon Sunday, or upon the day of common prayeris. Thus we tak away that error of the Papistis concerning the estait of the infantis deiparting without baptisme. We bring the ministratioun of baptisme to the presence of the peopill, to be kept in gritter reverence, and to put everie ane in remembrance of the promesis of baptisme, in the quhilk now mony wax faint and cault.

XIII. *The Tabill*.—The tabill of the Lord sal be ministerit foure times in the zeir, and out of the times of superstitione. We judge the first Sunday of March, Junii, September and December, to be the meitest. Bot this we leve to the judgement of the particular kirkis.

Let all ministeris be mair diligent to instruct the ignorant and to suppress superstitions, than to serve the vaine appetites of men. The ministratioun of the tabill suld never be without scharp examinatioun ganging befor; chiefly of thame quhais life, ignorance, or religioun is suspectit. Quha can nocht say the Lordis Prayer, the Articles of the Faith, and declare the soume of the Law, suld not be admittit. Quhoso will stubbornly remaine ignorant of the principall poyntis of our salvatioun suld be excommunicat, with their parentis and maisteris that keep thame in that ignorance. Everie maister of household suld be commandit aither

to instruct his children or servants, or cause thame be instructit; and gif they will not, the kirk suld proceede agains thame.

It is verie needfull that publick examinatioun of everie persone be maid, at the leist anis in the zeir, be the ministeris and elderis.

Everie maister and meisteris of houshold suld cum with their household and familie to give confessioun of their faith, and answer to the principall poyntis of our religioun.

We think it verie expedient that prayeris be had dayly in privie houses at morne and at night for the comfort and instructioun of utheris: and this to be done be the maist grave and discreet persone of the house.

XIV. *The Exerceis.*—In townis quhair lernit men ar, the exercéis of the Scriptures suld be weeklie. In this exercéis thre onlie sal speik to the opening of the text and edefeing of the peopill. This exercéis sal be upon some places of Scripture, and openlie, that all that will may heir and speik their judgement to the edefeing of the kirk. In this kynd of exercéis the text is onlie openit without any digressing or exhortation, following the file and dependance of the text, confuting all errors as occasion sal be geven. Na man suld move a questioun the quhilk himself is na abill to solve.

The exercéis being endit, the ministeris and elderis present, suld convene apart and correct the thingis that hes been done or spokin without ordor, and not to the edefeing of the kirk. In this public exercéis all affectatioun and vain curiositie man be abone all thingis eschewit, leist for edefeing we suld slander the kirk of God.

Ministeris within sax myles about suld cum in willinglie, and also reideris that wald profit suld cum baith to teich uthers and to lerne. Uther lernit men, to quhame God has geven the gift of interpretatioun, suld be chairgit to joyn themselves.

XV. *Schulis.*—Because schuils ar the seid of the ministrie, diligent cair suld be taken over thame that they be orderit in religioun and conversatioun according to the word. Everie town sould have ane schule-maister, and a landwart the minister or reider suld teich the childrein that cum to thame: Men suld be compellit be the kirk and magistratis to send their bairnes to the schulis. Pure menis children suld be helpit.

XVI. *Universities.*—Thei universities suld be erectit in this realme, Sanct Andros, Glasgow, and Aberdein: Their ordor of proceeding, provision, and degreis, with their reideris and officeris, ar at length declarit in the Buik of Discipline; how many collegis, how many classes in everie college, and quhat suld be taught in everie class, is their expressit.

A contributioun sal be maid at the entrie of the studentis for the uphalding of the place: And ane sufficient stipend is ordeinit for everie member of the universitie according to their degreie.

XVII. *Rentis of the Kirk.*—The haill rentis of the kirk abusit in Papistrie sal be referrit againe to the kirk, that thairbe the ministrie, schulis, and the purvey be menteinit within this realme according to their first institutioun.

Everie man suld be sufferit to leid and use his awin teithis, and nocht man suld leid ane uther manis teithis. The upermost claithe, the cors-present, the cleirk-meill, the pasche offerings, teithe-ale, and haill uther sic thingis, suld be dischargit.

The deaconis suld tak up the haill rentis of the kirk, disponing thame to the ministrie, the schulis, and pur within their bounds, according to the appointment of the kirk.

All Frearies, Noneries, Chantereis, Chapelanreis, Annualrentis, and all thingis dotit to the hospitalitie, sal be reducit to the help of the kirk. Merchantis and craftsmen in burgh suld contribute to the support of the kirk.

XVIII. *Buriall.*—We desire that buriall be sa honourable handlit that the hoip of our resurrectioun may be nurischit; and all kynd of superstitione, idolatrie, and quhatsumever thing proceedeth of the fals opinioun, may be avoided.

At the buriall nether singing of psalmis nor reiding sal be usit, leist the peopill sould be nurischit thairbe in that suld superstitione of praying for the dead: But this we remit to the judgement of the particular kirkis with advyce of the ministeris. All superstition being removit, ministeris sal not be burdenit with funeral sermonis, seing that daylie sermonis are sufficient anenich for ministering of the living. Buriall sould be without the kirk in ane fine air, and place wallit and kept honouorable.

XIX. *Repairing of Kirkis.*—The kirk dois crave maist earnestlie the Lordis

their assistance for hastie preparing of all paroch kirkis, quhair the peopill suld convene for the heiring of the word and resaving of the sacramentis : This reparatioun suld not onlie be in the wellis and fabrick, but also in all thingis neidfull within, for the peopill and decencies of the place appoyntit for Godis service.

XX. *Punishment of Profanerie of the Sacramentis.*—We desire strait lawis to be maid for punisshment of thame that abuse the sacramentis, als weil the ministeris as reideris. The halie sacramentis ar abusit quhen the minister is not lauchfullie callit, or quhen they are gevin to opin injurareis of the treuth or to profane leiveris; or quhen thay ar ministerit in an privie place without the word preiehit. The exempilis of Scriptures do plainlie declair that the abuseris of the sacramentis, and contemneris of the wor^d, are worthie of deith.

This our judgment for reformatioun of the kirk sal beir witnes, baith befor God and man, quhat we have cravit or the nobilitie, and how they have obeyit our leiving admonitiounis.

Thus far the Buik of Diacipline quhilk was subscryvit be the Kirk and Lordis.

APPENDIX C.

Letter of King Henry VIII. to the Clergy of the Province of York, Anno 1533, touching his title of Supreme Head of the Church of England.

RIGHT REVEREND FATHERS IN GOD,—Right trusty well-beloved, we greet you well, and have received your letters dat^d at York, the sixth of May, containing a long discourse of your mind and opinion concerning such words as have passed the clergy of the Province of Canterbury in the proeme of their grant made unto us, the like whereof should now pass in that province. Albeit ye interlace such words of submision of your judgment and discharge of your duty towards us with humble fashion and behaviour, as we cannot conceive displeasure nor be miscontent with you, considering what you have said to us in times past in other matters, and what ye confess in your letters yourselves to have heard and known, noting also the effect of the same, we cannot but marvel sundry points and articles which we shall open unto you as hereafter followeth.

First, ye have heard, as ye say ye have, the said words to have passed in the Convocation of Canterbury, where were present so many learned in divinity and law as the Bishops of Rochester, London, St. Asaph, Abbots of Hyde, S. Bennet's, and many other, and in the law, the Archbishop of Canterbury and the Bishop of Bath; and in the lower house of the clergy so many notable and great clerks whose persons and learning you know well enough. Why do ye not in this case with your self as you willec us in our great matter conform your conscience to the consciences and opinion of a great number. Such was your advice to us in the same our great matter which now we perceive ye take for no sure counsel for ye search the grounds not regarding their sayings. Nevertheless, forasmuch as ye examine their ground causes and reasons, in doing whereof ye seen rather to seek and examine that thing which might disprove their doings then that which might maintain the same. We shall answer you briefly, without long discourse, to the chief points of your said letters. Wherein taking for a ground that words were ordained to signifie things and cannot therefore by sinister interpretation alter the truth of them, *but onely in the wits of perverse persons to it would binde and color the same*; by reason whereof, to good men, they signifie that they mean, orely doing their office; and to men of worse sort, they serve for maintainance of such meaning as they would imagine: so in using words we ought onely to regard and consider the expression of the truth in convenient speech and sentences, without overmuch scruple of super-preverse interpretations, as the malice of men may excogitate; wherein both overmuch negligence is not to be commended and too much diligence is not onely by duily experience in men's writings and laws shewed frustrate and void; insomuch as nothing can be so cleerly and plainly written, spoken, and ordered, but that subtile wit hath been able to subvert the same; but also the Spirit of God, which in His Scriptures taught us the contrary, as in the places which ye bring in and rehearse:—if the Holy Ghost had had regard to that which might have been perversely construed of these words, "Pater major Me est," and the other, "Ego ei Pater unum sumus," there should have been added to the first "Humanitatis," to the second, "Substantia." And wherefore doth the Scripture call Christ "Primogenitum" whereupon, and the adverb "dones" was maintained the error "contra perpetuam Virginitatem Marie?" Why have we in the Church S. Paul's Epistles, which S. Peter writeth to have been the occasion of errours? Why did Christ speak many words which

the Jews drew "ad calumniam," and yet reformed them not? As when He said, "Destruite templum hoc," &c., meaning of His body; where "templum" with them had another signification: and such other like? There is none other cause but this: "Omnia quæ scripta sunt, ad nostram doctrinam scripta sunt." And by that learning we ought to apply and draw words to the truth, and so to understand them as they may signify truth and not so to wrest them as they should maintain a lie. For otherwise, as hereticks have done with the Holy Scriptures, so shall all men do with familiar speech; and if all things shall be brought into familiar disputation he that shall call us "Supremum et ænicum dominum" by that means—and as goeth your argument—might be reproved. For Christ is indeed "Unicus Dominus et Supremus," as we confess Him in the Church daily, and now it is in opinion that "sancti" be not mediators, the contrary whereof ye affirm in your letters, because of the text of St. Paul, "Unus est Mediator inter Deum et Nominem." And after that manner of reasoning which ye use in the entry if any man should say "this land is my own, and none hath right in it but I," he might be reproved by the psalm "Domini est terra." For why should a man call "*terram aliquam*" only his, whereof God is the chief Lord and Owner. Why is it admitted in familiar speech to call a man dead, of whom the soul, which is the chief and best part, yet liveth? How is it that we say this man or that man to be the founder of this Church, seeing that in one respect God is only Founder? We say likewise that he is a good man to this Church, an especial benefactor; that the Church is fallen down when the stones be fallen down, the people preserved and living; and in all this manner of speech when we hear them it is not accustomed nor used to do as we do, that is to say, to draw the word "*Church*" to that sense wherein the speech may be a lie, but to take in that wherein it signifieth truth. Which accustomed manner, if ye had followed, you should not have needed to have labored so much in the declaration of the word "*Ecclesia*" in that signification wherein it is most rarely taken and cannot without maintenance of too manifest a lie be applied to any man. For taking "*Ecclesia*" in that sense ye take it, St. Paul wrote amiss, writing to the Corinthians, saying, "*Ecclesia Dei quæ est Corinthi*," for by your definition, "non circumscribitur loco Ecclesia." In the Gospel, where Christ said "Dic Ecclesiæ" must needs have another interpretation and definition than ye make "de Ecclesia" in your letters; or else it were hard to make complaint to all Christendom, as the case in the Gospel requireth. "Sed est candidi pectoris verba veritatè accommodare, ut ipsam referre (quod eorum officium est) non corrumpere videantur." Furthermore the lawyers that write "*Ecclesia fallit et fallitur*," what blasphemy do they affirm if that definition should be given to "*Ecclesia*" which you write in your letters. Wherein albeit ye write the truth for so far, yet forasmuch as ye draw that to the words spoken of us, to the reprobation of them, yet ye shew yourselves contrary to the teaching of Scripture [and] rather inclined, by applying a divers definition, to make that a lie which is truly spoken, then "*genuino sensu, addita et candida interpretatione*" to verifie the same. It were "*nimis absurdum*" for us to be called "*caput Ecclesiæ representans Corpus Christi mysticum, et Ecclesiæ quæ sine ruga est et macula, quam Christus Sibi sponsum elegit, illius partem vel oblatum accipere vel arrogare*." And, therefore, albeit "*Ecclesia*" is spoken of in these words touched in the proeme, yet there is added "*et Cleri Anglicani*," which words conjoined restrain, by way of interpretation, the word "*Ecclesiam*," and is as much as to say, the Church, that is to say the Clergy of England. Which manner of speaking, in the law ye have professed, ye many times find, and likewise in many other places.

But proceeding in your said letters [after] ye have shewed Christ to be "*Caput Ecclesiæ*," ye go about to show how He divided His power in earth after the distinction "*temporalium et spiritualium*," whereof the one, ye say, He committed to princes, the other "*Sacerdotibus*." For Princes, ye alledge texts which show and prove obedience due to princes of all men without distinction, be he Priest, Clerk, Bishop or Layman, who make together the Church; and albeit your own words make mention of temporal things, wherein ye say they should be obeyed, yet the texts of Scripture which ye alledge, having the general words "*Obedite et subdite estote*," contain no such words whereby spiritual things should be excluded; but whatsoever appertaineth to the tranquility of man's life is of necessity included, as the words plainly import; as you also confess; wherefore "*gladium portat princeps*," not only against them that break his commandments and laws, but against him also that in any wise breaketh God's laws; for we may not more regard our law than God's, nor punish the breach of our laws, and leave the transgression of God's

laws unreformed; so as all spiritual things, by reason whereof may arise bodily trouble and inquietude be necessarily included in princes' power; and so proveth the text of Scripture by you alledged; and also the doctors by you brought in, confirm the same.

After that ye intend to prove, which no man will deny, the ministration of spiritual things to have been by Christ committed to priests, to preach and minister the Sacraments [and] to be as physicians to men's souls; but in these Scriptures neither by [*leg. be*] spiritual things so far extended, as under the colour of that vocabulary [they] be now-a-days; nor it proveth not, that their office being never so excellent, yet their persons, acts and deeds should not under the power of the prince by God assigned whom they should acknowledge as their head. The excellence of the matter of the office doth not always, in all points, extol the dignity of the Minister. Christ who did most perfectly use the office of a priest, "*et nihil aliud quam vere curavit animas,*" gainsaid not the authority of Pilate upon that ground; and St. Paul executing the office of a priest, said "*Ad tribunal Cæsaris sto, ubi me judicari oportet;*" and commanded likewise, indistinctly, all others to obey princes; and yet unto those priests, being as members executing that office, princes do honor, for so is God's pleasure and commandment; wherefore, howsoever ye take the words in the proeme, we indeed do shew and declare that priests and Bishops preaching the word of God, ministering the sacraments according to Christ's laws, and refreshing our people with ghostly and spiritual food, [we] not only succour and defend them for tranquility of their life, but also with our presence; and also do honor them as the case requireth, for so is God's pleasure; like as the husband, though he be the head of the wife, yet saith St. Paul "*Non habet vir potestatem sui corporis, sed mulier,*" and so is in that respect under her. And having our mother in our realm, by the command of God we shall honour her; and yet they for the respect of our dignity shall honour us by God's commandment likewise. And the Minister is not always the better man, "*sed cui ministratur;*" the physician is not better than the prince because he can do that the prince cannot, viz., "*curare morbum,*" in consecration of Archbishops, do not Bishops give more dignity by their ministration than they have themselves? The doctors ye bring in taking for their theme to extol priesthood, prefer it to the dignity of a prince, after which manner of reasoning it may be called "*Dignius imperare affectibus, quam populis;*" and so every good man in consideration of every dignity to excel a king not living so perfectly as he doth. And why is a Bishop better than a priest seeing and considering, in the matter of their office "*Episcopus etiam si administret plura, non tamen administrat majora.*" Emperors and princes obey bishops and priests as doers of the message of Christ, and His ambassadors for that purpose; which done "*statim fiunt privati,*" and in order and quietness of living acknowledge princes as head. For what meant Justinian the Emperor to make laws "*de Episcopis et clericis,*" and such other spiritual matter if he had not been persuaded "*ille esse curam Ecclesiae a Deo mandatum?*" This is true, that princes be "*Filii Ecclesiae,*" that is to say, "*filius Ecclesiae*" which ye define; wherewith it may agree, that they be nevertheless "*Suprema capita*" of the congregations of christian men in their countries; like as in smaller number of Christian men "*non est absurdum vocare superiores capita,*" as they be called indeed, and may be called "*primi et supremi*" in respect of these countries: and why else doth the Pope suffer any other beside himself to be called Archbishop, seeing that he himself, indeed, challengeth to be "*Princeps Apostolorum et Episcoporum,*" in Peter's stead, which the name of an Archbishop utterly denieth but by addition of the country they save the sense: whereunto in us to be called "*Ecclesiae Anglicanae,*" yet [*leg. ye*] at the last agree, so that there were added "*temporalibus;*" which addition were superfluous, considering that men being here themselves earthly and temporal [we] cannot be head and governor to things eternal nor yet spiritual; taking that word spiritual not as the common speech abuseth it but as it signifieth, indeed, for "*Quæ spiritu aguntur, nulla lege astringuntur;*" as the Scripture saith "*Quæ Spiritu Dei aguntur, libera sunt.*" And if you take "*spiritualibus*" for spiritual men, that is to say priests, clerks, their good acts and deeds worldly; in all this both we and all other princes be at this day chief and heads, after whose ordinance either in general or in particular they be ordered and governed. For leaving old stories and considering the state of the world in our time, is there any convocation where laws be made for the order of our clergy but such as by our authority is assembled? And why should not we say as Justinian said, "*Omnia nostra facimus, quibus a nobis imperitur auctoritas*"? Is any Bishop made but he submitteth himself to us,

and acknowledge himself as Bishop to be our subject? Do not we give our license and assent to the election of abbots? And this is concerning the persons and laws spiritual. As touching their goods, it is all men's opinions learned in the laws "extra controversiam," that debate and controversie of them appertaineth to our occasion and order. But as for the living of the clergy, some notable offences we reserve to our correction, some we remit by our sufferance to the judges of the clergy; as murder, felony and treason, and such like enormities, we reserve to our examination, other crimes we leave to be ordered by the clergy, not because we may not intermeddle with them, for there is no doubt but as well might we punish adultery and insolence in priests, as emperours have done, and other princes at this day do, as ye know well enough: so as in all these articles concerning the persons of priests, their laws, their acts and order of living, forasmuch as they be indeed all temporal, and concerning this present life only, in these we (as we be called) be indeed in this realm "caput;" and because there is no man above us here, be indeed "supremum caput." As to spiritual things, meaning by them the Sacraments, being by God ordained as instruments of efficacy and strength, whereby grace is, of His infinite goodness conferred upon His people, forasmuch as they be no worldly or temporal things, they have no worldly nor temporal head but only Christ that did institute them, by Whose ordinance they be ministered here by mortal men, elect, chosen and ordered as God hath willed, for that purpose, who be the clergy; who for the time they do that, and in that respect, "tanquam ministri versantur in his, quae hominum potestati non subieciuntur; in quibus si male versantur sine scandalo, Deum ultorem habent si cum scandalo, hominum cognitio et vindicta est." Wherein, as before said, either the prince is the chief doer this authority proceedeth to the execution of the same; as when by sufferance or privilege the prelates intromit themselves therein; wherefore in that which is derived from the prince in the beginning why should any obstacle or scruple be to call him head from whom it is derived. Such things as although they be amongst men, yet they be indeed "Divina, quoniam quae supra nos sunt nihil ad nos." And being called head of all, we be not in deed, nor in name, to him that would sincerely understand it, head of such things, being not spiritual as they be not temporal. And yet to those words spoken of us "ad evitandam illam calumniam," there is added "*quantum per Christi legem licet*" for interpretation, of which parenthesis your similitude added "*homo immortalis est, quantum per naturae legem licet*" is nothing like; for "*naturae lex*" is not immortality, as is "*lex Christi*" to superiority; for "*lex naturae*" nor speaketh, nor can mean, of any immortality at all, considering that the law of nature ordaineth mortality in all things; but Christ's law speaketh of superiority admitteth superiority, sheweth also and declareth "*obediendum esse principibus*," as ye do alledge. Wherefore if the law of God permitteth superiority and commandeth obedience; to examine and measure "*modum obedientiae et superioritatis*," there can to no other thing so good a relation be made. For as ye understand the Scriptures, though it say nay to part, it saith not nay to the whole; whereas nature denieth utterly all immortality; and so though in speaking of immortality of men it were superfluous to say "*quantum per naturae legem*" yet is not so speaking "*de superioritate et modo principatus*" referring the certain limits to the law of Christ, "*ad ejus normam quicquid quadrat planum et rectum est, quicquid non quadrat pravam et iniquum.*" And as touching the doubt and difficulty you make to give a single answer; yea or no, for that the question propounded containeth two things, whereof the one is true, the other false, as ye say, meaning, as ye write, that in "*temporalibus*" we be "*caput*," and in "*spiritualibus*" we be not; it seemeth that neither your example agreeth in similitude with that ye bring it in for, nor is there in learning or common speech used the scrupulosity in answers ye write of. Truth it is, that [if] the question in plain words containeth two parts expressly whereof the one is true the other false; one yea or nay cannot be answered; for there should appear a manifest lie which God's law detesteth, and naturally is abhorred; as if it should be asked us, if we were King of England and of Denmark, one yea or nay should not suffice. But it is far otherwise, both in matters of learning and common speech, where the words in the question may in divers interpretations or relations contain two things, and yet in expression contain but one: as if a man should ask us "*An Filius et Pater unum sunt?*" We would not doubt to answer yea, as the Scripture saith; for it is truly answered, and to make a lie is but a sophistication, drawing the word "*unum*" to person, wherein it is a lie. If one were asked the question, Whether 'he man and wife were one, he might boldly and truly say yea: and yet it is "*distinctioe corporum natural-*

ium" a lye; and to the question, "Utrum Ecclesia constet ex bonis et malis?" yea; and yet as ye define "Ecclesiam," it is a lye. The reason of diversitie is this, for that it is not supposed men would abuse words, but apply them to signifie truth, and not to signifie a lye; wherein Arrians offending took occasion of heresies. For that which is in Scripture written, is a most certain truth; and as it is there written, so and no otherwise would Christ have so answered. If the question had been asked "An Pater esset major Illo?" He would have said yea as it is written. And if the Arrians would have taken for a truth that of Him, That is truth, and speaketh truth, and from Whom proceedeth but truth, they would have brought a distinction with them to set forth truly, and not disprove that it was truly written by sophistication of the word. When St. James wrote, "Fides sine operibus mortua est," he wrote truth; and so did St. Paul, "Quod fides justificat absque operibus legis," which it could not do if it were "mortua." Either of these made a single asseration of a sentence, by interpretation containing two; trusting that the reader would "pio animo" so understand them, as their sayings might, as indeed they do, agree with truth. It is never to be thought men will willingly and without shame lye; and therefore the sense, if any may be gathered true, or like to be true, is to be taken, and not that which is a lye. And when we write to the Pope, "Sanctissimo," we mean not holier than St. Peter, though it sound so; and he that in our letter would object that, should be thought ridiculous. He that [should] say he rode beyond the sea, were not conveniently interrupted in his tale by him that would object sayling upon the sea, where he could not ride at all; and rather than men would note a lye, when they know what is meant, they would sooner by allegory or metaphor draw the word to the truth then by cavillation of the word note a lye. Hath not the Pope been called "Caput Ecclesiae" and who hath put addition to it. Have not men said that the Pope may dispense, "Cum Jure divino" and yet in a part "Juris divini," viz., "Moralis et naturalis" the same men would say he might not dispense. Wherefore if in all other matters it was never thought inconvenient to speak absolutely the truth, without distinction, why should there be more scruple in our case? The truth cannot be changed by words. That we be as God's law suffereth us to be, whereunto we do and must conform ourselves. And if ye understand, as ye ought to understand "temporalibus," for the passing over this life in quietness, ye at last descend to agree to that which in the former part of your letter you intend to impugne; and sticking to that it were most improperly spoken to say we be "illius Ecclesiae caput in temporalibus," which hath not temporalia. (*Wilkins, III., 762-765; ex Cabala, p. p. 244 seq.*)

APPENDIX D.

A declaration of the Queenes proceedings since her Reigne (A.D., 1569.)

When we consider with ourselves how it hath pleased Almighty God of His abundant goodness to bless His good creatures our subjects in all our Dominions with such a generall quietnes and peace as the like hath not been seene in theis our Kingdoms in many ages, untill this last yere (which was after the tyme of eleven full yerres of our reigne), that an unnaturall commotion of certain of our subjects in a part of our Realme in the north, was by certain lewde practices of some few secretly stirred up; and yet by Goddes goodness, with the faythfullnes of our trew subjects shortly suppressed and quieted. We find it necessary that, as we are most bound to render unto the same our good God the whole prayse and honour for these His blessings uppon us and our Dominions and for the same to continew thankfull; so ought we also in respect of our princely Charg, to consider both how this interruption of the course of so universall, long, and continuall inward peace hath happened; and how also by Goddes favor and assistance it may be provided, that the like occasions hereafter be not ministered by seditious persons, whose nature cannot, nor as yet doth not cess to imagin and contrive secret means to make alteration of the quietnes, whereunto of His goodness our realm is now again restored.

And therefore, whereas it hath appeared unto us, that although in some parts there wanted not external incitements and provocations to animate and stirr our people to withdrawe their naturall duties from us and our laws, and to enter into rebellions; yet could not the same have prevayled, if there had not been also therewith joyned secret practices of other malicious persons, partly being our subjects born and partly residing within our realme; who had * * * * * abused another sort and greater number with false perswasions of some generall severity, intended

by us and our Ministers against them, only in respect of opinions in religion, when no such thing did appeare or was any wise ment by us or thought of; and lastly, intyeed the vulgar and comen sorte to fansy some novelltyes and changes of lawes and rulers, as the ordinary highway to all sensuall and unruly liberty, which commonly the ignorant covet, though it ever hath ben and will be most of all to their own destruction.

For these causes thus manifestly appearing unto us, notwithstanding that the wholl course of our Aactions in our Government, from the beginning of our Reigne, if they were observed and reduced into Memory might serve to teach and to certify all sorts of our Subjects to understand, and to beware hereafter of such blynd in-veaglings. * * * Yet our abundant Goodness toward the quiett State of our good Subjects, and for the Desire we have by some Publick Admonitions to stay all Sorts from the Danger to be her after seduced and abused with such lyke untruthes, we will that it be briefly understood both what our former Intentions have been in our Government, platt contrary to the untrew Reports invented and secretly scattered by malicious, seditious and trayterous Persons; and what course we intend by Godd's Grace to hold towards all Persons, except by contrary Behaviour and Contempt of any of our Subjects, we shall be induced to make alteration theriu.

First we doo all Persons to understand, that of our own naturall Disposition (through Godd's Goodness) we have been always desirous to have the obedience of all our subjects of all Sorts, both hygh and low, by Love and (not) by Compulsion; by their owne yielding and not by our enacting.

It remayneth further to be considered (which is by divers most frequently impugned) what we have don to give Occasion of Offence and slanderous Reports in the ording of our Realme and People, to cause them to lyve in the Peace, Service of God, and in the Profession of Christian Relligion; of which Matter because the eternall Policy of our Realme by Lawes differeth from other Countreys (as always there hath ben in such Things a Difference) occasion is sought, specially from forrayn Parts, to deprave this Part of our Government, and consequently by secret troubling the weake Consciencs of our People with Untruths, to withdraw them from obedience of us and our lawes; yea from all divine service of God, contrary to their naturall Birth and Duty towards God and their natyve Contrey. And in this part we wold it were indifferently understand, that what so ever is untruly reported, by Words or Wrytyngs mallicooss and seditious Persons, we know no other Authority, either given or used by us, as Quene and Governour of this Realm, than hath ben by the Laws of God and this Realme alwayes due to our Progenitors Soveraynes and Kinges of the same; although true it is that this Authority hath ben in the Tyme of certen of our Progenitions, some hundred years past, as by Lawes, Records and Storyes doth appere (and specially in the Reigne of our noble Father King Henry VIII) more clerely recognized by all the Estatis of the Realme, as the lyke hath ben in our Tyme; without that thereby we do either challenge or take to us (as malicious Parsons do untruly surmise) any superiority to ourself to defyne, desyde, or determyn any Article or Poynt of the Christian Fayth or Relligion, or to chang eny antient Ceremony of the Church from the Forme before received and observed by the Catholick and Apostolick Church, or the use of any Function belonging to any ecclesiasticall Person being a Minister of the Word and Sacraments in the Church. But that Authority which is yielded unto us and our Crown consisteth in this: that, considering we are by Goddes Grac, the Sovereign Prince and Queen, next under God, and all the people in our Realme are immediately borne subjects to us and our Crown and to none else, and that our Realme hath of long Tyme past receaved the Christian Fayth, we are by this Authoritie bound to direct all Estates, being subject unto us to lyve in the Fayth and the Obedience of Christian Relligion, and to see the Lawes of God and man, which are ordayned to that end, to be duly observed, and the offences against the same duly punished, and consequently to provyde, that the Church may be governed and taught by Archbishops, Bishops and Ministers, according to the ecclesiasticall aunient Pollycy of this Realme, whom we do assist with our Soverayn Power, &c. An office and charge, as we think, properly due to all Christian Monarches, and Princes Soveraynes, whereby they only differ from Pagan Princes that only take care of their Subjects' Bodyes, without respect to the Salvation of their Soules, or of the Liff herafter to come; so as certainly no just Occas. on can hereby be taken to deprave our Government in any Causes ecclesiasticall. And yet to answer further all malicious Untruths dispersed abroad to induce a grudging of our Government in this behalf, we know not, nor have any meaning to allowe, that any of our Subjects should be molested either by Examination or Inquisition,

in any Matter, either of Fayth, as long as they shall profess the Christian Fayth, not gaynsaying the Authority of the Holy Scriptures, and of the Articles of our Fayth contened in the Credes Apostolick and Catholick; or for matter of Ceremonies, or any other external Matters apperteyning to Christian Relligion, as long as they shall in their outward Conversation show themselves quiet and conformable, and not manifestly repugnant and obstynate to the Lawes of the Realme which ar established for frequentation of devyne Service in the ordinary Chirches, in like manner as all other Lawes are, whereunto subjects are of Duty and by Allegiance bound.

And if any Potentate in Christendom, challinging any universall and sole superiority over the wholl Chirch of Christ, as it is pretended, shall condemn or reprehend this our office, appertening and by Justice annexed to our Crown, because it is not derived from his Authority, we shalbe redy in Place and Tyme convenient, where such Person as shall so reprehend us may not be Judg of his owne Cause (an Order against Nature) and where other Christian Monarches, Potentats and Princees shalbe suffred generally to assemble with good Fredome, Securite and Liberty, as in former better Tymes hath been christially and to the gret Benefit of the Church of God, to cause such playne Accompt to be made for our defence by the Rules of Christian Relligion, as we trust shall in Reason satisfye the University of the Good and Faythfull: or if not, we shalbe redy as an humble Servant and Handmayde of Christ, to reform our selves and our policy in any manner, as Truth shall guyde and lead us; which Truth is to be by us understand, knowen, and received, as Almighty God shall please to revele it by His ordinary Means, and not to be in a disguised manner obruded and forced by outward Warres, or Threatnings of Bloodshed or such like Cursees, Fulminacions, or other Worldly Violences and Practicees; things unfit to be used for establishing or reforming of Christian Relligion, and to be rather contemned by soverayn Princees, having their Seats and Thrones established by Almighty God, and not subject to the Willis of forrayn and strang usurped Potentats. Thus, for things Past, it may appeare in what sort our mild, mercifull, and reasonable Government hath been falsely and maliciously depraved by seditious and obstinately ignorant Persons; wherupon all others, not yet incurably or deeply infected with their fals Perswasions, may discerne, into what gross and lamentable errors all such People have ben induced, as being herewith deceyved, have been ledd from their obedience due to us by the Lawes of God and man, to committe Treasons, or Rebellions, and to adheer to external and strang Power, having no Interest in their Persons by Laws divine or humayne.

And now, that the craftyness of these seditious and pernicious Persons may not hereafter ageyne newly abuse the rest of our Good Subjects, as with new Devisings untruly of things to follow, we do all Manner of Parsons to understand, that considering we well now at Length perceive that some Sorts of our People of their Nature are grown worse and more disobedient or wanton by a general opinion conceaved of our Lenity, we must and will for redress thereof, against such, being manifestly disobedient against us and our Lawes, procede with the Sword of Justice which God has given us, and which we are charged not to beare in vayne; Assuring all others being obedient to our Lawes (and that in the word of a Prince and the Presence of God) that they saall certainly and quietly have and enjoye the Fruits of our former accustomed Favour, Lenitie, and Grace in all our causes requisite, without any molestation to them by any Person, by way of Examination or Inquisition of ther secret Opinions in ther Consciences for Matters of Fayth. And further we do admonish all such obedient Subjects to beware, that they be not brought in Dowte of this our Grace by any Imagination of lewde and seditious Reports and Tales, at any Tyme hereafter, whensoever they shall beholde or heare Report of the Execution of Justice against Traytors and Seditious Persons, or manifest contemners and Offenders ageynst our Lawes; whereunto we have lately, to our Grief, ben so provoked in sundry Places by oppen trayterous Acts and Attempts, and devyde them according to ther Deserts from the rest of the sound Body of our Realme, by the order of Justice.

Finally, Consideryng the Multitude of our good People ar unlearned, and therby not hable by redyng herof to conceave our Mynd and favourable Disposition towards the Good and Obedient, nor our Determination and Displeasure by Waye of Justice ageynst the Obstinate and Disobedient; we will, that, beside the ordinary Publication herof in all the accustomed Places of our Realme, all Curuts in ther Parish Chirchees, shull at sundry Tymes, as the Bishoppes and Ordynarys shall appoynt, rede this our Admonicion to their Parishonars. [*Haynes' Collection of State papers, &c., London, 1740, in Haddan's Appos. Suc. in Ch. Eng.*]

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